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Christian labour's witness expanding in Alberta

Stan de Jong

EDMONTON — The Christian Labour Association of Canada (CLAC) is experiencing a sudden surge in membership in Alberta, CLAC Alberta director Co Vanderlaan told *Calvinist Contact* recently.

Last October, he explained, CLAC's Alberta Health Care and Service Employees' Union Local 301 signed an agreement with Overwaitea Foods, a division of Vancouver-based Jim Pattison Industries Ltd. CLAC would represent the employees of a large Save-On-Foods supermarket in west Edmonton. Local 301 already represents five large nursing homes.

The food company subsequently announced that in the next two years it would be building three mega-stores in Edmonton. Overwaitea and Save-On-Foods together make up the largest retail grocery network in British Columbia. Their new stores are expected to range in size from 70,000 to 90,000 square feet and will employ some 1,000 people.

Overwaitea Foods' decision to branch out into Alberta may be risky, says Vanderlaan. Save-On-Foods must compete for grocery dollars with Real Canadian Superstores and Safeway's Food-For-Less.

Added to that, CLAC may face some uncertainty of its own, Vanderlaan continues. It must compete with giants like the United Food & Commercial Workers union, the main union player in Western Canada's retail food industry.

Novel features

CLAC Local 301's agreement contains some interesting provisions that are probably unique in the retail grocery business, Vanderlaan notes.

He explains that employees are protected from religious discrimination in the sense that no one is forced to join CLAC as a condition of employment. Everyone must pay dues or their equivalent, but employees who for religious or conscientious reasons cannot support CLAC may seek to re-direct their monies to a charitable organization of their choice. Furthermore, employees who have religious objections to working on particular days are exempt from doing so without endangering their employment status and without loss of work time.

The contract contains a clause, too, which establishes on-site care for employees' children, says Vanderlaan. For example, a single parent can have his or her children cared for while working and can join them during lunch time. The arrangement allows parents to have a say in the type of care given.

Finally, there is a stipulation that Local 301 will endeavour to supply the store with employees. In fact, Vanderlaan notes, when the first store

See **CHRISTIAN UNION** — p. 2.

Photo: Courtesy Co Vanderlaan

Last minute instructions to employees of Edmonton's Save-On-Foods before the store opens for the first time.

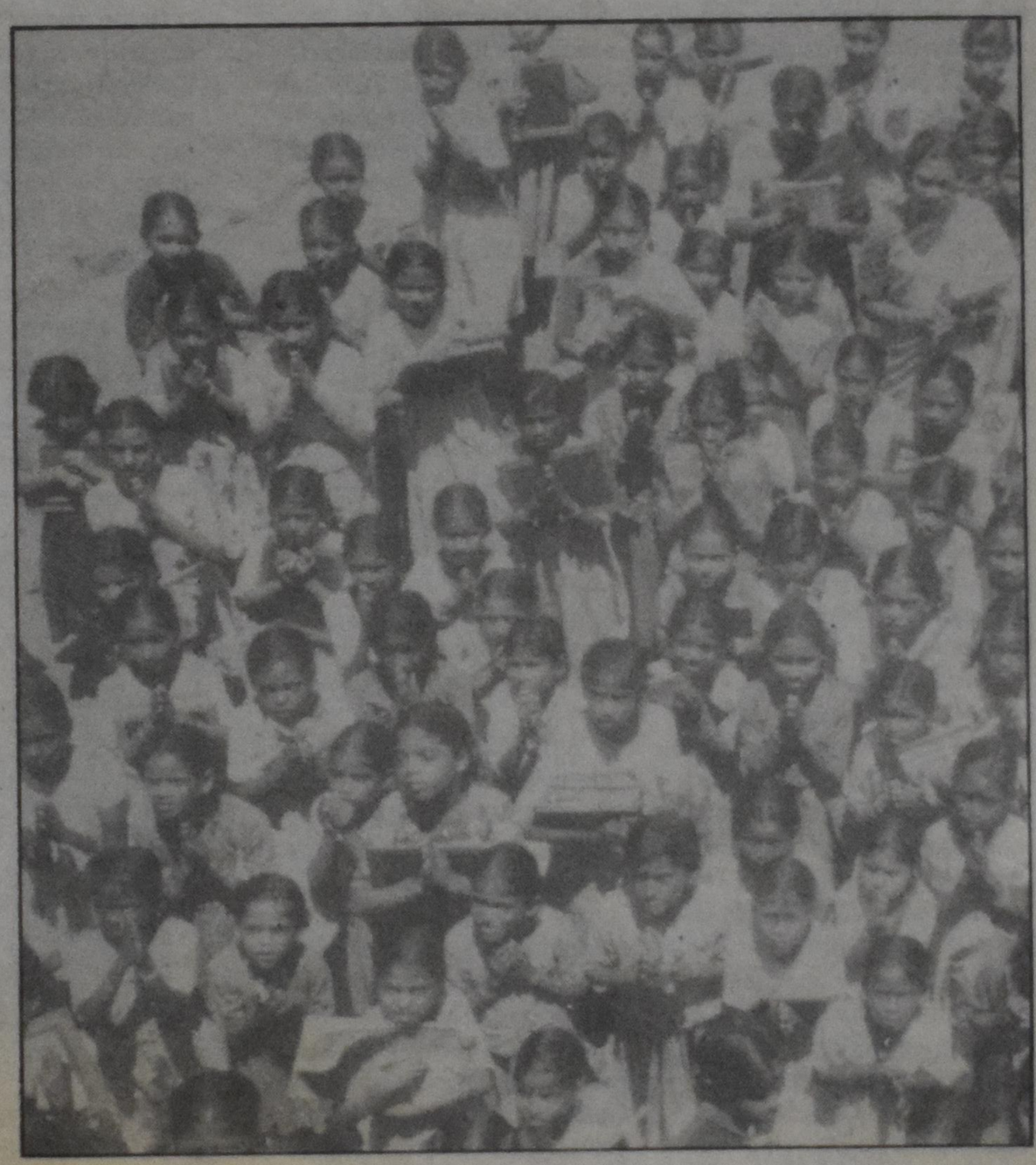

Photo: UNESCO

130 million children don't go to school

Robert VanderVennen

TORONTO — Basic education in many parts of the world is declining after enormous expansion in the 1960s, reports UNESCO, the United Nations Educational, Scientific and Cultural Organization. UNESCO says that this decline is a "silent emergency" in the poorest countries of the world, where debt burdens and falling economies leave little room for schooling.

It is girls who are especially deprived, with twice as many girls as boys unable to go to school. In some African countries some 29 per cent — 130 million — of the children who do get to school drop out before completing four years of school.

The number of children entering primary schools worldwide jumped from 332 million in 1969 to 587 million in 1987. Most of that increase, of course, took place in poorer countries. But from 1980 to 1985 primary school attendance dropped by as much as one-third in some African countries. In low income countries public expenditure per primary school pupil dropped from $44 to $29 from 1975 to 1987, UNESCO says.

Teachers' salaries are among the first things to go when economic crises hits an already poor country, notes UNESCO. There is not much room for basic textbooks and other educational supplies either when the annual expenditure per pupil is only $29.

UNESCO and other international agencies sponsored a World Conference on Education, held in Thailand March 5-9, the start of International Literacy Year. Their hope is to mobilize the international community to help the poorest countries get back on their feet and provide education for all their children. Some 2,000 delegates aimed to forge a global commitment to fight illiteracy and provide good primary schooling for all children around the world.

There is hope in the fact that international tensions have dramatically cooled, says UNESCO. International co-operation is rising and money may be freed up for education rather than war.

But the organization calls attention to the need for greater international help. It is estimated, UNESCO points out, that not more than $1 U.S. per year per student has been raised to help primary education in Africa. Too much aid, proportionately, goes to the smallest countries because it is there that donors see the greatest effect per student.

Thinkbit

Waiting should not prevent one from dancing.

Kuranko proverb

In this issue:

Poetry is not just a private expression p.10
Clarence Visser describes a dialogue with Mexican Christians poor in material goods, rich in faith ... p.11
Did Gorbachev mastermind the changes in the Eastern Bloc? Aren Geisterfer thinks so p.12

Christian union celebrates victory in Calgary

... continued from page 1.
opened on Jan. 25 of this year, 85 of the 115 employees who started work were supplied by CLAC, including students from The King's College, the University of Alberta and Edmonton Christian High School.

That workforce has already grown to 150 employees and, according to CLAC, 99 per cent have become members of Local 301.

CLAC made news again recently when it successfully negotiated a contract with Associated Grocers Ltd. of Calgary, a wholesale grocery supplier to independent stores in southern Alberta and B.C.'s Kootenays.

Some 200 employees are involved, represented by nine CLAC stewards. The stewards and union reps now have regular union/management meetings to discuss and resolve work methods and employment policies, says Vanderlaan. Support for CLAC in this group is nearly unanimous. Associated Grocers was recently bought by Jim Pattison Industries, the same company which owns Overwaitea Foods.

Meanwhile, CLAC Local 301 says it signed an agreement with Calgary-based Allwest Supermarkets. Allwest has four stores in Calgary owned and operated by Associated Grocers. That agreement was voted upon in secret ballot by 165 employees. It was overwhelmingly endorsed. In a second vote, employees agreed to be represented by CLAC Local 301.

A challenge

When news of those collective agreements broke, the United Food and Commercial Workers Union (UFCW) began an active campaign to persuade Allwest's employees to abandon CLAC, explains Co Vanderlaan. The UFCW had not previously shown any interest in either Associated's or Allwest's employees, he notes.

Seventeen full-time UFCW organizers from as far away as Ontario and B.C. descended on Calgary, concentrating their efforts on Allwest's 165 employees. Meanwhile, UFCW also launched a proceeding before the Alberta Labour Relations Board challenging the validity of CLAC's collective agreement and alleging that CLAC is employer-dominated and guilty of collusion, Vanderlaan says.

While CLAC lawyers prepared to counter those charges, Vanderlaan says he and CLAC rep Paul de Jong worked virtually around the clock "trying to undo the damage being inflicted by UFCW agents," meeting with employees in an attempt to set their minds at ease and to regain their support in case they had switched allegiance and had signed a petition against CLAC.

The hearing took place in January and lasted two days. Thirteen witnesses — five for UFCW, six for CLAC and two for Allwest — took the stand and "were subjected to intense cross examination," Vanderlaan says.

Two days later, the labour relations board rejected UFCW's charges, thereby upholding CLAC's agreement. Following the dismissal of the case, UFCW also decided to withdraw its application to represent Allwest's employees.

Vanderlaan explains that these and other events have forced CLAC's national board to decide to move its Edmonton office to a larger facility (it is currently located at The King's College). CLAC is looking for immediate help, Vanderlaan says, for himself and rep Paul de Jong, who are feeling "embattled." Alberta-born Ruth Vander Woude has already been hired to provide relief and later this year an experienced CLAC representative from Ontario will move to Alberta to further ease the work load there.

Anyone familiar with CLAC's history knows that the group's "success" often has brought swift and fierce opposition from the mainline unions, notes Vanderlaan. Says he: "The CLAC-UFCW struggle was familiar to us because, at bottom, we are engaged in a battle with the secular spirits so dominant in labour-management relations today."

Photo: Courtesy Co Vanderlaan

CLAC's Co Vanderlaan (left) and Overwaitea's Bryan Wall sign agreement for Save-On-Foods stores in Edmonton.

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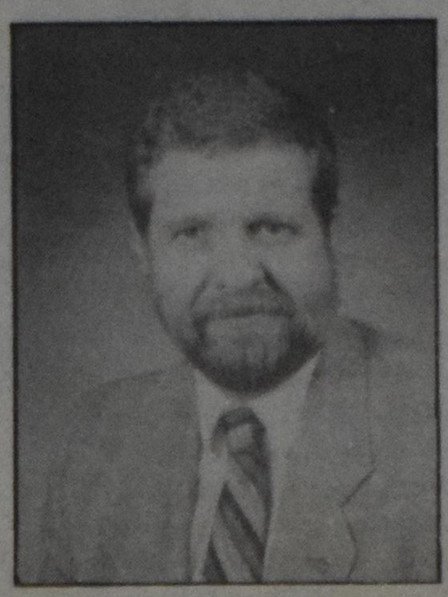
BETWEEN THE LINES

Socio-political comment by Syd Hielema, Clarence Joldersma, Jake Kuiken, Jim Romahn



Getting government to go your way

In the late '60s a former premier of Alberta published a little book which appears to have been forgotten by commentators watching the political events in Western Canada. In retrospect, the most telling comment on *Political Realignment* is in the author's own list of acknowledgements. Ernst C. Manning wrote that most of the research for the roughly 100 pages was done by his son and, now leader of the Reform Party, Preston Manning!

If my memory serves me well, in its day the book was received with considerable skepticism by political commentators. In fact, I even recall attending a Social Credit Party meeting and running for some constituency position where the mere mention of an interest in the book, combined with then youthful age, was enough to dispense with that potential career rather quickly. However, the book has remained on my shelf and I've always had a lingering curiosity about what Preston Manning was up to.

Canadian two-party system

Ernest Manning said Canada should reform its basic political structure and develop as a two-party system, left and right. The prospect of some crossover between the various parties — Conservative, Liberal, New Democrat and Social Credit — was recognized as inevitable, and even desirable. And true to form, Preston Manning has recently invited the "soft" left to participate in his grassroots organization.

Three decades ago the Mannings' recognized the blurring of political visions and prescribed a two-party structure as the alternative for Canadians, giving them a genuine choice between true political alternatives. It's interesting to note that in describing this vision, the Mannings' repeatedly called for a "reforming" of the Canadian political scene. Recent developments suggest that they may well yet have their day in the sun!

The results of a recent opinion poll in Alberta revealed the degree of support for Reform Party's goals. Surprisingly, it also indicated that they might well topple the province's PCs (43 per cent of the decided vote) should they decide to turn their attention in that direction. While it may simply be that Albertans are once again thinking about a change after a 20-year PC reign, the discontent is largely based on a fundamental dissatisfaction with the Mulroney- and Getty-led PC governments.

Undermining confidence

In fact, the level of disgust with Mulroney's government is possibly most keenly felt by the genuine conservative crowd. And as the polls have suggested, that discontent includes Don Getty only because he has failed to provide what the would-be-reformers call "strong leadership," i.e., a call to return to the days of Lougheed and federal government-bashing. Manning has developed a fascinating strategy to influence the direction of the provincial PCs and a clever repertoire of tactics designed to undermine the confidence the party's faithful have in their leader.

As a result, if Manning is successful in moving the provincial PCs in his direction, he is sure to run federally. The goal? To obtain the balance of power by capturing sufficient seats in Western Canada. If Manning is *not* successful in influencing the provincial PCs, the polls tell him he could still be the next premier, drawing support from all but the hard core of the other parties.

Successful quest?

In either case, the Manning's may well succeed in their quest for realignment, in part because of unrelated but parallel developments on the other side of the political spectrum.

Those developments were recently highlighted in the *Globe and Mail* (March 7, 1990) by former University of Toronto historian Kenneth McNaught, who called on Liberals and New Democrats to consider a pact to get rid of Mulroney. McNaught is suggesting that such a pact between the Liberal Party and the New Democrats is being actively promoted by those on both sides who opposed the FTA and its concommitant policy of harmonizing Canadian public policy with that of the United States.

Together these developments provide the opportunity for the realignment and sharpening of political visions sought by the Manning's some 20 years ago.

Jake Kuiken is a social worker who lives and works in Calgary, Alta.

Pressreview

Carl D. Tuyl

Oo-la-la! *Quel spectacle!* Monsieur's nose is severely out of joint. He said that Newfoundland's premier Clyde Wells should mind his own business. Testy, aren't we now? But then again, Mr. Wells isn't very co-operative either these days. He is reported to have said, "I would rather live in the United States than live under Meech Lake." Don't get appendicitus there, Mr. Wells.

★★★

The Meech Lake accord, however, and never mind His Retired Majesty, merely affirms the bargain that the Fathers of Confederation made with Quebec in 1867. The Fathers of Confederation devised the federal nature of our country's government to assure that French Canadians would have the majority in their provincial parliament. We need not only tolerance, but a bit of historical continuity.

★★★

Monsieur was in a much better mood in the land of tacos and sombreros where they are always interested in gringo money. Mulroney and President Carlos Salinas Gortari agreed, among other things to exchange income tax information to fight tax evasion.

"If men were virtuous there would be no need for governments," James Madison of U.S. Constitution fame said. Mulroney and Gortari apparently agreed.

From there, Monsieur went to Barbados for a meeting with the Caribbean nations that belong to the Commonwealth. It was nice for Monsieur to be away for a while from those pesky Liberals and NDPers.

★★★

Back home the Liberal leadership aspirants continue to operate full blast on two cylinders. One aimed at the Tories, and the other at each other.

★★★

The red-robed justices of the Supreme Court ruled unanimously that parents must have at least some control over their children's education in order to maintain constitutional language rights. That decision of the court will now be studied by school boards and minority groups as if it were a map to hidden treasure.

★★★

Preston Manning, leader of the Western-based Reform Party, is travelling on a missionary journey in the East. He wants to convert people to unilingualism, uniculturalism, and mostly uni-everything. No *klompendans* for him. Finance Minister Wilson also has bouts of missionary zeal. He is trying to make people love the GST, and he is pursuing that noble calling with the eagerness of an inventor trying to achieve perpetual motion. Alas, during a recent crusade in Montreal senior citizens stormed out of the meeting before the altar call.

★★★

I perused a magazine called *Contemporary Seniors*. Its articles were about retirement planning, hormonal changes, how to photograph your grandchildren, cataract surgery and how to choose a funeral director. I would rather subscribe to *Pravda* in Russian than to that morbid rag, although I do agree with old Hippocrates who said: "Old people have fewer diseases than the young, but their diseases never leave them."

★★★

West German Deutschmarks won the East German election when the Alliance for Germany headed by the Christian Democratic Union gained 48 per cent of the votes. The tones of "Deutschland Deutschland uber alles" could be heard way across the Atlantic Ocean. The Alliance suffered earlier what appeared to be a decisive setback when Wolfgang Schnur, head of one of the three parties that make up the alliance confessed to snooping for the Stasi. Re-unification is to follow as sure as summer follows spring. Many Germans are already practising private unification. From a 1,280-bed hospital in one of East Berlin's suburbs 30 physicians, 60 nurses, 30 technicians left for West Germany.

★★★

The American Congress is currently heavily into Japan-bashing. The Japanese export with the prolificacy of breeding rabbits while they make importing into their country as difficult as catching crocodiles at the North Pole. Prime Minister Toshiki Kaifu recently visited President Bush, and Bush told the prime minister: Open up or else ...!

★★★

There is a TV station operating from a tiny cubicle on top of a high-rise student dormitory in Warsaw. Its equipment consists of a primitive satellite dish, a couple of video cassette recorders and a computer borrowed from a 15 year old. The station pirates U.S. cops-and-robber shows, and it beats Polish state TV by several country miles in popularity. The state TV has not yet caught on to the spirit of competition and continues to offer courses in Russian as its main attraction.

★★★

And the *New York Times*, as always, remains a rich source for learning. In it I detected the verb "to excoriate." As in: "China seems to have been searching for innovative ways to excoriate the U.S. because the State Department human rights report criticized the repression there." Or if you want the verb in a Canadian setting: "Monsieur excoriated Clyde Wells."

★★★

The world is still watching the Russian-Lithuanian stand off. Who will blink first?

South Africa too (an imitation of Hongcouver) wants rich Hong Kong people to feel welcome. It even offered "honorary white status" to eventual loaded immigrants. Alas, the Council of Johannesburg voted against settlement of Hong Kong people in their city. Honorary white or not.

★★★

A farewell to arms in Nicaragua is not going to be as easy as buying bubblegum at Mac's. The Sandinistas have 70,000 at arms, and the contra army counts 15,000 fighters. That is a lot of shooting iron to get rid of.

★★★

And the following conclusion, I assure you, one and all, does not come from *Contemporary Seniors* magazine. It rather springs from the wisdom of one who is about to gather in the riches of the Christian Reformed Minister's Pension Fund: when our vices quit us, we often flatter ourselves with the belief that it is we who quit them, and we take on virtue and righteousness like a suit that was made for someone else.

Carl Tuyl is pastor of First Christian Reformed Church, Kingston, Ont.

Notable facts about CLAC today

Stan de Jong

What's going on inside the Christian Labour Association of Canada (CLAC)?

• CLAC's ranks of organized workers increased by over 10 per cent during 1989. Total membership now stands at close to 10,000.

• These members are served by, at latest count, 19 staff representatives (plus 15 office persons) working out of Mississauga, Chatham, Hamilton, St. Catharines, Edmonton and Vancouver.

• In addition to the growing number of industrial and construction locals, CLAC experienced significant growth during the 1980s in the health care field. CLAC now represents the employees of some 70 nursing and retirement homes in Alberta and Ontario and is a major force to be reckoned with in setting standards for just wages and working conditions.

• Besides two new agents urgently needed in the Edmonton office, CLAC is currently advertising for a full-time General Workers Locals (GWLs) representative and one field agent this fall (for either Ontario or B.C.). As in the past, GWLs continue to be an important part of CLAC's supporting community, made up of (unrepresented) people who constitute CLAC's spiritual roots, sharing its ideals and convictions. (The AFL-CIO unions are learning: last year they decided to establish their *own* General Workers Locals!)

• The 1990 CLAC convention will be asked to approve a budget totalling $2,027,942, a record high. (the 1985 budget was just over one million.)

• After many years of moving about, CLAC finally has a head office of its own. The two-storey, modest but practical building, located in Mississauga, houses the organization's research department and library. It was officially opened in March 1989.

• Last November, CLAC's new executive director, Ed Grootenboer, and its former director, Ed Vanderkloet, attended the 22nd congress of the World Federation of Labour (WCL) held in Caracas, Venezuela. Delegates gathered from all over the globe, including Lech Walesa, president of Poland's Solidarity labour movement. Significantly, Grootenboer was elected as Canada's representative to the new WCL "confederal" board.

☐ This year, CLAC is celebrating its 38th birthday. This event will be celebrated at its biennial convention next April 28 at the Cambridge Motor Hotel, 600 Dixon Road, Mississauga, Ont. Edward E. Ericson, English professor at Calvin College, Grand Rapids, Michigan, a specialist on Russian author Solzhenitsyn, will deliver the keynote address during the celebration banquet in the evening.

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Editorial

Behind that innocent song of brother robin lurks a capitalist

Today, as I am writing, is the first day of spring. You can't tell by the weather, but you can tell by looking at the calendar and the birds. I usually tell by the birds. Five days ago I saw my first robin. Actually, I heard it before I saw it. It's the song of birds that really speaks to me.

I always laugh a bit when I hear a bird go into a full song. A few minutes later it may have flown to another tree only to start singing again. Later again it may sit on top of an antenna and resume the chorus. I laugh because I think I know what the bird is saying. It's saying, "It's mine, it's all mine." He's referring to the territory he has just marked off by his flight and song.

You can be sure that the song of a bird in spring is strongly territorial. With it he is warning all other males of his kind to stay away. With it he tries to draw into his territory the one with the soft-curving breast, the pert tail and pretty black eyes. Once the mate has decided to join him and the nest is being built, she in turn becomes equally territorial.

Fighting over toys

How much these birds resemble human beings. I remember being four or five years old when my sister and I fought over a toy. "It's mine," I cried. "You can't have it." Grandma, who lived upstairs in the same house, came down to investigate the fight that was going on below. I ran up to her, shouting, "It's mine. It's mine." Grandma was a sober Frisian with a strong biblical insight into what was ours and what was not. She took me by the arm and said firmly, "What are you talking about? Your rear-end is not even yours."

Well, that took the steam out of me. Imagine! Even my rear-end was not mine. Then this toy wasn't mine either, I guess. But it wasn't my sister's either. So whose was it?" "It all belongs to the Lord," said my grandmother.

I had to chew on that for a while. I did not have the crudest notion what the Lord was going to do with all those toys and my rear-end, but I did learn that what she meant was that I should not be so possessive about things.

My side of the room

That's a hard lesson to learn, even when you get older. Not too long ago a neighbour of ours had to settle a dispute between her 86-year-old father and his new roommate in a nursing home. Her father had the side of the room that was next to the one and only window in the room. His chair stood prominently in front of the window. There was room for another chair. When his roommate moved in recently, he wanted his chair in front of that window too. "No way," said our neighbour's father. "This is my side of the room, your side is over there near the door."

The daughter came into the picture. "Dad, if he cannot use the window, which is at your side of the room, then you cannot use the washroom which is on his side of the room." The old man thought for a while, and then agreed that there was some logic to that. So, he reluctantly allowed the other chair to be set near the window. My neighbour's father is a fine Christian, who some day will spend lots of time with his roommate, also a fine Christian, in heaven. But it's hard for him to stop saying, "It's mine." My grandmother should have been around, she would have told him a thing or two.

Territory in heaven

Of course, I can sympathize with my neighbour's father. When you get older, your territory begins to shrink more and more. You don't fly from tree to tree anymore singing, "It's mine. It's all mine."

Do you ever think of the fact that Jesus, the Son of God, never made any claims for himself? He never set off any territory. He never owned a piece of land or a house. He did not even own a pillow on which to rest his head. Makes you wonder, right? He told his followers not to cling to earthly possessions but to look for their territory in the Kingdom of Heaven.

He even went ahead of us to prepare a place for us — in his father's house. It sounds like a boarding arrangement, doesn't it? We'll probably end up sharing a lot of things in heaven.

It wouldn't be a bad idea if we started some of that here and now. I will have to have a little talk with the birds, though. That materialistic (mostly twigs), territorial (mostly empty space) business going on in our backyard needs some redemptive straightening out. "Listen here, you noisy robin, don't you know that your rear-end is not even yours?"

BW

CLAC's growth should not give us pause before we congratulate

The Christian Labour Association of Canada is not standing still these days, as Stan de Jong's report (see front page) will bear out. This 38-year-old relative newcomer to the field of labour in Canada is experiencing happy signs of growth, especially in Alberta.

Growth is generally appreciated by institutions and organizations, including those who are Christian. With growth often come new opportunities. Growth seems to match the organic process of the whole creation. It's not for nothing that the Creator told his creatures to be fruitful and multiply.

Growth also brings its problems, of course. People are required to work a little harder as responsibility increases. Bigger things are more difficult to organize or control. It's harder to serve people when the institution begins to make more demands for its own perpetuation.

Nevertheless, who would be in favour of losing out to court challenges by secular unions if the alternative is more challenges and excitement? To grow or not to grow ... there's hardly any rub in that deliberation. For that reason, we are happy with CLAC as it has shown continued growth throughout the past years. It's good to see a small dwarf growing a little bigger.

Together with management, CLAC can forge new kinds of work relationships which show the intention of the Kingdom of God. The items contained in the latest agreement struck between CLAC Local 301 and Overwaitea Foods are indicative of Christian principles: freedom of affiliation, freedom not to work on certain days for religious reasons and on-site care for the employees' children.

We join CLAC staff and workers in their positive mood as they accept new challenges for the 1990s.

BW

Letters

GUEST COLUMNIST

"Whistle while you work ..."

John Valk

As kids we used to sing a song that began, "Whistle while you work ...." What state of mind and appreciation for one's work would be necessary to be able to, or to want to, do that?

What *is* work? The tone of the general conversational question, "And what do you *do*?" seems to indicate what society considers work to be. It's something we're paid for, done for the most part between the hours 9 to 5. If we're in that situation we are considered full "contributing" members of society. More striking, the importance and validity of the work we do is often measured by the salary we receive.

No wonder, then, that students often feel that they are not "contributing" society members. Their academic journey is not important, society seems to say — only what comes after it is part of the "real world." To what extent does that create an eagerness to graduate or a reluctance to pursue further studies?

The elderly and other legitimately unemployed adults often suffer from similar, if not more acute, mental anguish. They are pushed outside of the economic mainstream and are often considered a drain upon it. No wonder they suffer depression. Those raising children, too, become a liability because they are not accorded equal economic, and therefore social, recognition.

Impoverished values

We have impoverished ourselves with such a narrow view of work. A 1987 study found that 71 per cent of students attended university so that in the future they could "make more money."

Only 39 per cent felt that developing a meaningful philosophy of life was an essential goal (down dramatically from the 83 per cent who felt that way in 1967).

What role do we play in this? Few of us would wish to do without the comforts and conveniences we're used to. But when a high income becomes the sole motive for study, work and life, both individuals and society are bankrupted. Isn't it ironic that increased wealth can also bring increased poverty?

It is the *love* of money which is the root of all evil. And when only highly paid occupations are awarded the most social recognition, we severely and detrimentally limit what is important activity.

That is the crux of the issue: what is important in life? When society gives a wrong answer to that, the spin-offs are "latch-key" children, high stress, the "Thank Goodness It's Friday" syndrome and consumption-based leisure and recreation.

Vocation benefits others

Perhaps we ought to talk of *vocation* rather than work. What we do between 9 and 5 ought to have meaning outside those hours. Our whole lives should be seen as working towards something valuable, wholesome, constructive, rendering benefit to others as well as ourselves — but in line with our talents. Here the "Think globally, act locally" notion becomes crucial. A suitable monetary reward can be expected, but it ought to be measured more on the order of sustaining and maintaining oneself and one's dependents.

Whistling is indicative of contentment but contentment does not arise from a one-sided emphasis. Music soothes the soul, but it arises *from* a soul only when that "soul" is at peace and is satisfied. If that is lacking, music must be pumped in, at high volume. Isn't it ironic that we so seldom hear people whistling these days, but Walkmans are everywhere?

John Valk is the Christian Reformed chaplain at the University of New Brunswick, Fredericton.

When you fax your display or classified ads to us (particularly obituaries), please type them and check spelling BEFORE you transmit the text. Thank you.

Stay away from the edge of the road

You placed an article in the March 9 issue called "Eve's Ungrateful Children." I'm not going to say anything about the article, but that picture (Albrecht Durer's *Adam and Eve*) should not be in there according to me, and I am quite sure that I am not the only one [who thinks that].

My thoughts go back to Holland, February 1946. I had just been ordained as an elder. No family visits had been made for a while. I was glad that I had a man with me who had Schilder, Kuyper, Bavinck and all those writers in his head. So we started out; 50 families had to be called on. We sometimes visited five in one afternoon and evening. (I had to go milk my four cows. The other could wait. I also had a nursery. The other man also had a nursery. Where we lived in Boskoop, it was all nurseries.)

We met all kinds of families. We came to a couple of ladies in their 60s. They had to see the new elder, partly because I was Frisian. Those ladies asked questions. "May we do this, may we do that?" It was a very strict congregation. Bikes were not to be used on Sundays. We were allowed to bike to church because we lived quite far away, about four kilometres. There were about 15 bikes at church. It was a big congregation: about 300 families.

And now comes what I want to say. Those old ladies asked, "May we do this, may we do that?" The elder who was with me said, "Why should you try to see how close you can walk to the side without sliding off the road. There is plenty of room in the middle of the road (You have to realize that in Boskoop it was all water.)

And now my question. Is what you are doing with that picture not the same thing? Are you not trying to walk close to the edge?

You should not forget that *Calvinist Contact* is a Christian weekly. We are glad that we have it. In the United States they have not been able to keep a paper like this going for more than 10 years. Maybe I am old-fashioned; I just had my 85th birthday.

A. Helder,
Aylmer, Ont.

Tolerance is not the same as acceptance into Christ

With all due respect for the qualifications of Alyce Oosterhuis as associate professor and writer, this time I do not completely agree with all the points she makes in her March 16 column under the title "Tolerance." She writes: "For the essence of tolerance is expressed in Galatians 3:28: 'There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ.'"

After studying this text in *De Staten Bijbel* (a Dutch translation of the Bible from the days of the Reformation, comparable to the King James) and having used the *Harper Study Bible* with its footnotes, I have come to the conclusion that the context of this text is Paul's explanation to the Galatians that God makes no distinction in accepting all kinds of persons as children of Abraham, by faith and not by works. Even the murderer on the cross is accepted as heir of salvation through the merits of Christ. Paul is not thinking, talking nor writing about any status or relationship in family, church or society.

Alyce could have found a more convincing basis for her article in many other texts; namely, Matthew 5:43,44; Matthew 19:19 and Matthew 22:38-40, in those passages which tell us to love our neighbour as ourselves.

Enno Ennema,
Townsend, Ont.

Columnist is on the mend

Owing to Peter Slofstra's accident, our reader advice column "Peter and Marja Are In" will not be back for a few more issues. Both Peter and his jogging companion Syl Gerritsma are recovering well from their leg injuries after being hit by a car on March 1. They hope to regain full use of their legs after a lengthy period of rest and therapy. In the meantime, please keep on sending in your letters to P. and M. Before long they will be able to focus again on questions you may have for them.

C.C. Staff

False advertising?

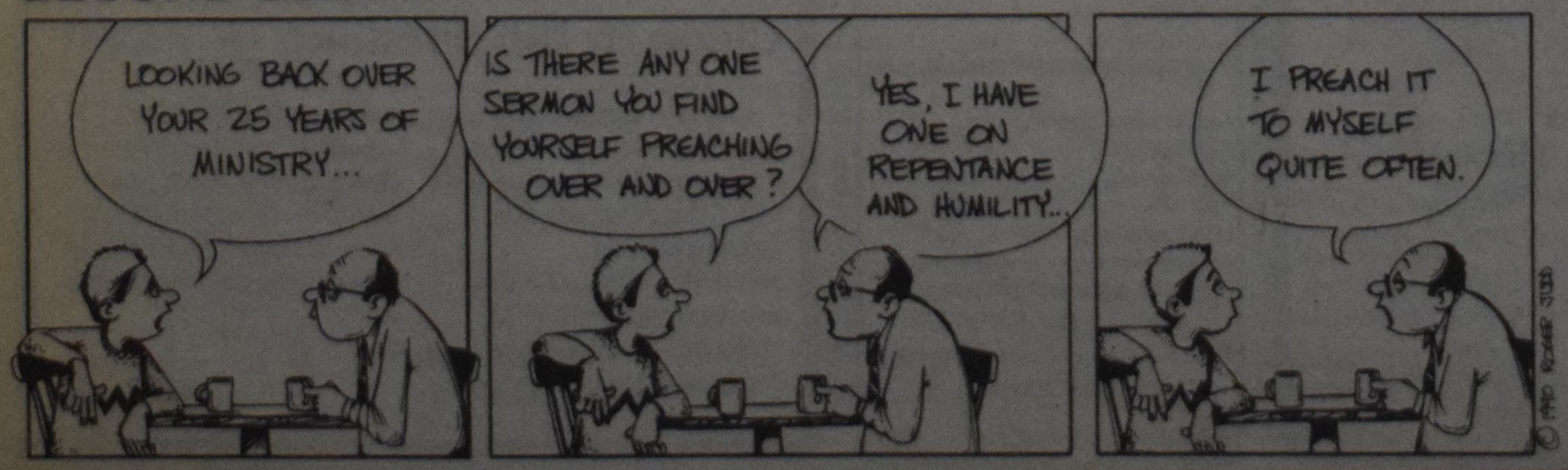
An ad in your issue of March 9 stated that there was to be a conference at Redeemer College in Ancaster, Ont., based on the theme "Christ will build his church." The conference was sponsored by Mid-America Reformed Seminary.

When I arrived at Redeemer, I was handed, at the time of registration, a pamphlet stating that this was Mid-America Reformed Seminary day. I am well aware that the secular press uses headlines to grab your attention and the headlines do not necessarily represent the full story. However, I am disappointed that a Christian organization should use such tactics.

As far as I can recall the theme "Christ will build his church" was mentioned only by the person leading the lunch devotions.

William Luimstra,
Kincardine, Ont.

BEYOND BELIEF



News

Scientist finds that the walls of Jericho did at one time 'come tumbling down'

JERICHO, Israel (EP) — A recent analysis of an archeological excavation of Jericho has shown that the biblical account that "the walls came tumbling down" seems to be exactly what happened — although whether that was a result of Joshua's faithfulness to God or of natural geological forces is still open for debate.

"When we compare the archeological evidence at Jericho with the biblical narrative describing the Israelite destruction of Jericho, we find a quite remarkable agreement," wrote Dr. Bryant G. Wood in an article for the March-April issue of *Biblical Archeology Review*.

Scientists have contended that Jericho was destroyed about 1550 B.C., more than a hundred years before the Israelites were in the area. But recent results from carbon-14 dating of ceramic remnants and portions of the wall have produced evidence that the fortified city was actually destroyed at a later date, in the Late Bronze Age, about 1400 B.C. That is congruant with the Bible story.

New conclusion

Excavations done at the site earlier this century led scholars to believe that the city was abandoned hundreds of years before the Israelites came into the region. This conclusion was drawn largely from the lack of pottery found dating from later periods. But Wood explained that more recently pottery dating from the Late Bronze Age has been found in a different part of the city, and that several Egyptian amulets were found in tombs which had inscriptions on them from that later date.

Other evidence to support the biblical account included analysis of a three-foot layer of ash found at the site which was carbon-14 dated to about 1400 B.C. The ash could be what was left after the armies of Joshua burned the city.

The area surrounding Jericho is a "rift valley": unstable terrain prone to earthquakes. It could be that an earthquake caused the mud-brick wall to tumble, ripping apart houses which were built along it.

Wood, an expert on Canaanite pottery, said he is confident of the accuracy of his analysis which gives credence to the biblical account of Jericho's destruction, but admitted that scientists can still debate whether the fall of the city was a direct result of Joshua's faithfulness to God's command to march around the city for seven days.

China rebukes allegations of religious intolerance at U.N. hearing

Wybo Nicolai

GENEVA, Switzerland (NNI) — During the 46th Session of the United Nations Commission on Human Rights held in February, delegates speaking for the People's Republic of China categorically denied accusations raised by U.S. delegate Christopher Smith, alleging a rise in detentions of religious believers in that country since the Tiananmen Square massacre in June 1989.

"Authorities," Smith said, "have closed unofficial Catholic and Protestant churches and detained their ministers. We are particularly disturbed by the recent news of arrests of several Catholic bishops and a number of priests, deacons and laymen. Buddhist monks in Tibet have been arrested, and the number of believers permitted to receive monastic training is restricted by the government."

'All but a lie'

In response, the Chinese delegate asserted that "a basic element of China's politics" is to "respect and protect" the rights of all believers. Any reports of violations are "untrue," he said. There "have never been" clashes between Chinese officials and policemen with Buddhist monks in Tibet, and no religious believers have been arrested for religious reasons, he asserted. "My government continues to implement the policy of religious freedom ... the allegation [of the investigations regarding China's violations] is all but a lie ...."

Representatives of over 100 countries gathered in Geneva on Feb. 13 to discuss a report issued by the U.N.'s Special Rapporteur on Religious Intolerance, Angelo Vidal d'Almeida Ribeiro of Portugal, in which 33 countries are listed as direct violators of religious rights.

Those countries which either denied allegations of religious rights violations or failed to respond to inquiries by the Special Rapporteur include Afghanistan, Albania, Burundi, China, Ethiopia, Iran, Israel, Mauritania, Mexico, Nepal, Somalia, Syria, the U.S.S.R. and Zaire.

Of all the Eastern European countries cited for religious intolerance, only Czechoslovakia acknowledged it had violated religious rights and, in a short speech, a representative described the lifting of restrictions on believers.

Death to non-Muslims

In a March 10, 1989, report filed by the Special Rapporteur, Muslim countries were accused of legal discrimination against non-Muslim believers, with two examples cited.

With regard to Saudi Arabia, the report states: "It has been alleged that about half a million Christian immigrant workers are forbidden to practise their religion, both in public and in private, and that the construction of Christian churches or chapels is prohibited."

In a written response, the Saudi Arabian Permanent Mission to the U.N. stated: "The population of Saudi Arabia is 100 per cent of the Islamic faith .... Non-Muslims in Saudi Arabia are free to practise their own faith in their own homes."

A second example cited by the Special Rapporteur, and dated Nov. 10, 1989, focused on Mauritania, another Muslim country, which states: "According to information received, under Article 306 of the Penal Code of 1983, any Muslim who abandons his faith and does not repent within three days is liable to the death sentence."

There was no formal response from the Mauritanian delegation.

In his report to the U.N. Commission on Human Rights, Special Rapporteur Ribeiro encouraged non-governmental organizations and "groups representing specific religions or ideologies in particular," to "play an active role in assuring respect for and promoting tolerance and freedom of religion and belief by initiating an inter-denominational dialogue at the national and international levels ...."

See Calendar of Events on page 19.

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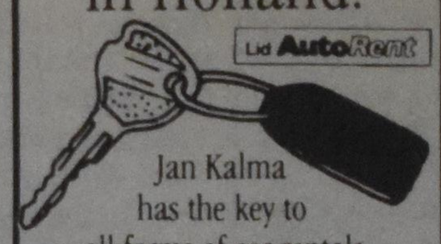

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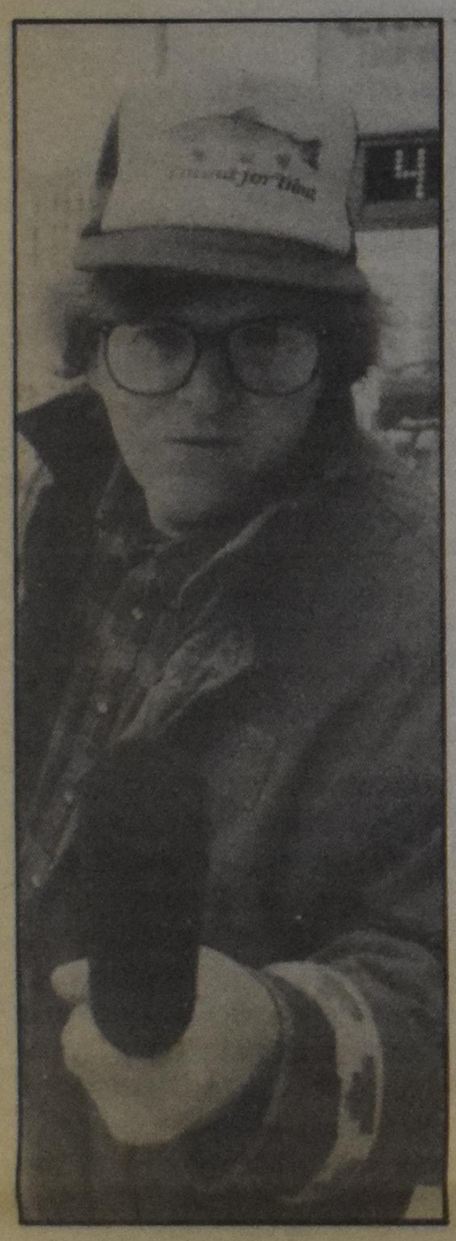
Cinema summaries

Marian Van Til

Roger and Me

Rated AA
Written, produced and directed by Michael Moore



Michael Moore's *Roger and Me* is atypical of a Warner Brothers production. It's a funny, tongue-in-cheek documentary with a serious undercurrent.

Moore raises and answers affirmatively an important social justice question: does a corporation, particularly one of the largest and richest in the world, have any responsibility to its employees when it puts thousands of them out of work by closing down plants, not because it's going bankrupt but so that it can diversify and make even more profit?

Moore grew up in Flint, Mich., birthplace of General Motors, the company in question. His relatives for several generations worked for GM; almost everyone did. Then the company announced the closing of its Flint plants, putting 30,000 people out of work at virtually the same time. Flint lived — and died — by General Motors.

Moore himself had a literary rather than automotive bent. He edited his own paper for 10 years and then moved to California. But he just didn't fit in there, so he returned to Michigan about the time of the GM pull-out in 1986.

That pull-out wreaked havoc. Hundreds of people were evicted from their homes, unable to pay their rent. As thousands left Flint to try to start over somewhere, anywhere, other businesses collapsed. Within a short time, downtown Flint looked like a boarded up ghost town; its slums spread and its crime rate leaped — highest in the U.S. at the time.

Moore captures the intangible but very real despair so many felt, and the emotional paralysis. Others, we see, were able to maintain the confidence to forge ahead into the unknown.

Amidst all that, Moore, direct but low-keyed, indicts GM chairman Roger Smith for his seemingly total lack of social conscience. Moore attempts to get Smith to visit Flint to witness the effects of the shut-down. He pursues Smith across the country for nearly three years from one posh place to the next.

Moore only glimpses the powerful but elusive Smith, but does record Smith's Christmas message to Detroit employees — a candy-coated, say-nothing speech sprinkled generously with unintentionally ironic quotes from Charles Dickens.

Moore interviews other GM executives and their relatives, several, again ironically, in their flapper finery at a Great Gatsby party on Flint's right-side-of-the-tracks. The consensus among them is that, yes, it really was too bad about the closings, but if those people didn't sit around and feel sorry for themselves they could get new jobs without much problem.

When Moore finally catches up with Roger Smith face to face, Smith brushes him off with terse words.

Some have criticized *Roger and Me,* I think invalidly, for being "one-sided." Certainly Moore has a mission: he would like GM to explain itself; he wants General Motors (and by implication, all corporations) to acknowledge that its responsibility extends beyond the financial expectations of its shareholders. We know Moore's position, but he lets us draw our own conclusions.

Moore sympathizes with but doesn't whitewash the laid-off employees. Some are resourceful. Others can't even make it working at a fast food place like Taco Bell. Moore talks to union people too. Union and management are adversaries, no help in this situation.

Moore's ironic pictures and occasional sarcasm are not malicious. In fact, his position gains strength in that he appears more like a pudgy teddy bear asking off-handedly prickly questions than a hard-hitting "60 Minutes" reporter set to sting the bad guys.

Moore got Warner Brothers to offer free screenings in Flint and to agree to rent or buy houses for the families shown being evicted. And one seat at each screening across North America is reserved for Roger Smith — an example of Moore's off-beat sense of humour.

Roger Smith says he won't see the movie — he's not into sick humour. Moore counters: "Any guy who eliminates 38,000 jobs at a time when his company is making $5-billion in profits is into sick humour."

Take time to be enriched

small talk

Alice Los

As I write this it's the day before the traditional March break. Not that that makes much difference to me anymore. My own schooldays are long past and it has been a while since the last graduation of any of my children.

Yet I can't help but notice that the schools of the nation are about to be deserted for 10 days. That's because I can't unfold a newspaper this week without having an ad staring me in the face promoting last-minute ski packages. Or it's a motel chain offering $75 rooms and breakfast to boot. I suppose all the flights to sunny beaches (cut-rate or full-price) were booked long ago. Of course there's always the good old station wagon or the trendy new mini van which can be pressed into service to flee hearth and home with the family.

I wonder: why all this restlessness? Even for those who opt to stay home (or are forced to do so, perish the thought!) there's a kaleidoscope of diversions being offered. Parents of young families can take their pick.

There's a play at the Arts Centre, a guided tour at the museum, a puppet show at the library, a hands-on excursion at the zoo and what not. All this seems meant to prevent widespread panic among people who have trouble with the thought of having a few youngsters underfoot all week. No doubt it's equally aimed to keep what often seems a compulsive flow of so-called "stimulating experiences" intact.

Savour experiences

What happened to the Easter holidays as I and my contemporaries knew them? Or even as the 40-something crowd remembers those days? I'm sure boredom was never more than a passing hour back then.

My sister and I would be recruited to help with the spring cleaning or to take our younger siblings to the park. There were many hours whiled away with books, too. Granted, a trip to the museum or a visit to a children's theatre would have been a welcome diversion as well as a welcome experience which would have kept us happily preoccupied long before and after it happened.

In fact, such things did happen to some of us sometimes but they were the exception rather than the rule. And I think that this is the point which I would like to make: The children and young teenagers of today are in danger of being denied the time to digest and savour their experiences, even if unintentionally. What happened to treeforts and clubhouses? What happened to a picnic with Mom and Dad in a city park? Or to a drive in the country or to just plain being at home learning how to knit or to build a birdhouse?

Oh, I know, I'm from a different time warp but I think that's an advantage I have. It allows me a different perspective. Would you believe I'm as excited as anyone about the many positive options available to most of our youth? But as a true grandmother I'm concerned about the often prevailing take-it-for-granted attitude with which opportunities to be mentally enriched or to become physically more adept are greeted. I'm even more concerned about the pressure on children to perform and to meet more and bigger demands all the time. In the end it may lead some to despair. Now consider the alternative. Together with our children we have all of eternity to learn, to explore and to be enriched. Let's take our time. What an option!

Alice Los is a free-lance writer who lives in Inkerman, Ont.

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Pastors struggle with safety of abuse victim vs. preserving marriage, study finds

WINNIPEG, Man. (MCC) — Mennonite pastors in Winnipeg who counsel victims of domestic violence agree that there is a time when, for safety's sake, a victim must leave a spouse. They do not, however, want to be the ones who tell the victim to leave.

That finding is one of the conclusions of a recently-released study of the attitudes of the city's 41 Mennonite pastors towards victims of abuse. According to Isaac Block, the study's author and assistant professor of contemporary ministries at Mennonite Brethren Bible College, the study shows that the pastors find it difficult to deal with the tension between upholding the church's commitment to the permanence of marriage and the need to seek the well-being of the victim.

The study, conducted by Block with the support of Mennonite Central Committee (MCC) Canada, found that only 15 per cent of the pastors would tell a victim of physical violence to leave their spouse immediately, while 83 per cent would tell the victim to stay at home, but seek professional counselling.

For Block, this is an indication that the pastors care about the safety of the victim, but hope that someone else outside the church will encourage them to leave their spouse. "Pastors are not trained to counsel people to separate," says Block, himself a former pastor. "They have not been given the liberty by their churches or conferences to give that advice."

Marriage permanence first?

"We have spent a lot of time publicly talking about ways to uphold the institution of marriage," he says, "but little time talking about the safety of human beings and the sanctity of personhood. Should the safety of victims have priority over a commitment to the permanence of marriage? A conference-level decision to give higher priority to the safety of victims would be reflected in the counsel that pastors are willing to give."

Forty per cent of the abuse reported to the pastors was committed by husbands against wives; seven per cent was committed by wives against husbands; 26 per cent was by parents against children; and 11 per cent was by children against parents.

Pastors not equipped for abuse counselling

For Block, the number of reported incidents of abuse illustrates that abused persons see the church as a place to go for help. "That is a very good sign," he shares.

But very troubling for him was finding that 15 per cent of the pastors agreed with the statement that "if a woman submits to her husband as God desires, God will eventually honour her and either the abuse will stop or God will give her strength to endure it." As bad as that is, Block admits, "I had expected the figure to be much higher," adding that "the popular perception of the clergyperson is that this is a typical pastoral response to the problem. But the survey shows that, for most of Winnipeg's Mennonite pastors, it just isn't true."

Although Block is waiting until the results of the second survey are in before submitting recommendations, some ideas are beginning to emerge from the study. One is that pastors should not be too eager to do counselling in the area of abuse. "I was a pastor for 15 years, and I've had seven years of graduate training in pastoral studies and counselling, and I still feel intimidated by the problem," he shares. "How can we expect a seminary graduate to counsel abused people?"

Pastors should instead refer abused people to others with better training and experience in the area, he believes. "We should be networking with other organizations that serve abused people," he says. "If churches choose to provide their own services, they should be staffed by people trained in abuse counselling and therapy."

Block still thinks that there is an important need for the church to provide pastoral care for a person caught in an abusive situation. A good way to do that, he suggests, is to create a group within the church that can help a victim make difficult decisions. As well, he advocates making knowledge of the abuse more public. "Abusers need to know that information about their abuse will not be kept secret," he says. "Just as wedding vows are made in public, so abuse should be dealt with more publicly. We have to take the secrecy out of it — too many abusers believe they will never be found out."

For Block, the study shows that abuse is an issue which churches must pay more attention to. He believes that the fact that Mennonite pastors are generally disposed to believe a victim's report of abuse "bodes well for future ministry to victims of abuse."

A final report with recommendations will be issued in 1991.

Church leaders thank God after surviving Hamilton crash landing

C.C. Staff

BURLINGTON, Ont. (CRCNA) — An envoy of Christian Reformed Church leaders thanked God for sparing their lives on March 13 after their light plane crash-landed on a golf course beside Mount Hope airport in Hamilton, Ont.

John De Haan, Roger Greenway, William Van Tol and Maynard Vander Stel had flown from Grand Rapids, Mich., with pilot Ray Browneye for a day of meetings with officials at the Christian Reformed Church in North America's Canadian headquarters in Burlington.

The twin-engine Cessna 14, owned by the CRCNA was attempting a landing at the Hamilton airport. Pilot Browneye landed the plane on the runway which was wet and slippery, making braking ineffective.

After realizing he was not going to be able to stop the aircraft, Browneye initiated a take-off on the runway remaining. As the plane climbed, Browneye turned it slightly left in order to avoid obstacles beyond the runway. But the plane was unable to gain sufficient height to clear the trees in its path.

As a result, the wing-tip tank and aileron were severed from the right wing, causing the plane to go down. The impact slowed the airplane and it settled to the ground just prior to crashing into a group of pine trees. The trees stopped the plane while severing both of its wings.

Fire broke out and smoke began to fill the cabin and cockpit. A tree obstructing the main door prevented Browneye and the four passengers from leaving the plane immediately. As rescue personnel arrived within five minutes of the crash, the men were seen scrambling out of the plane's emergency exit, unharmed except for bruises and scrapes. They were taken to two Hamilton hospitals for examination and released.

"We thank God and his wonderful providence for the fact that these people escaped injury," said Burlington church officials. The passengers felt their amazing escape was "a miracle."

The men returned to Michigan later in the day in a plane owned by Christian Reformed cookie magnate Harry Voortman.

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Billy Graham preaches at Berlin Wall: 'Don't forget God'

BERLIN, Germany (EP) — Standing at the site of the Berlin Wall which divided East and West Germany for three decades, evangelist Billy Graham told about 15,000 East and West Germans March 10 that "God has answered our prayers" for peace.

The address was part of "Berlin '90," an outdoor evangelistic rally held in Berlin starting March 10. Local church leaders invited Graham, saying the event was the first truly ecumenical gathering uniting East and West Germany in over 30 years.

Graham spoke at the Platz der Republik in front of the Reichstag (formerly the Parliament building), next to the historic Brandenburg Gate. The last time Graham spoke at the same spot was in 1960 when the Berlin Wall still restricted access between East and West Berlin. One hundred thousand attended his final address during a week-long crusade there at that time.

Graham told listeners that when television news covered the events at the Berlin Wall last fall, he watched "with tears of rejoicing and happiness as we watched you coming through the wall," which, he said, gave rise to "hope that peace was on its way to our world."

True peace

But the evangelist emphasized that "only God can bring true and lasting peace." He warned his audience not to forget the Lord, giving an example from the historic bubonic plague. Generations ago, he noted, many people vowed to God that they would remain faithful to the faith if he would spare them.

"But they forgot God when it was over," he said, drawing a parallel in today's East-West developments. The future is uncertain, he pointed out, and "we don't have all the answers yet." Individuals and societies need to include God in decisions they make.

As he spoke, observers noted that East German workers a few yards away were busy removing steel bars from windows facing west. East and West Berliners walked around the area that was once a "no man's land," where just months ago fleeing refugees were shot.

An elderly man from East Germany told a rally leader that he had been stopped by border police as he tried to attend the 1960 Graham meeting at the same site. He was jailed and then confined to his home town for five years. "It is wonderful to be here today," he said with a smile.

In January Graham met with evangelical leaders from both East and West Germany to discuss possibilities for an all-German crusade in 1992. They told him that at this critical time "German Christians live between fear and hope," and "pleaded" with him to come to Germany now.

Just before the rally a reception in Graham's honor was attended by more than 100 church and government leaders from East and West Germany. "A moral awakening and spiritual revival are the greatest need," he said, adding that he hoped the churches would take a leading role in future events. "If you don't have a moral basis for the new society, it will fail," he warned.

East German church workers told reporters at the reception that Graham's counsel was timely. They said that many of the young people and other activists who sparked reforms are no longer coming to the churches where the movement was launched.

Generous news coverage

East German media gave generous coverage to the event; East German state radio aired it live and television and newspaper reporters from a number of countries covered it. A giant colour screen enabled everyone at the site to see Graham clearly.

Because of rain during Graham's address, workers placed literature inside plastic baggies which they passed out afterward. Instead of asking his listeners to respond by coming forward, which is customary at his meetings, Graham asked those who wanted to follow Christ to wave their literature packets high. One observer noted that "a sea of packets waved in response, spattering rain drops into a shimmering aura above the heads of the people."

Organizers said later that more than 3,000 signed inquiry cards indicating a decision for Christ. They also noted that the weather kept tens of thousands of people from attending the rally.

Several officials were on the platform to greet Graham and to extend an official welcome to the evangelist. Among them was Horst Waffenschmidt, a Bonn official who greeted the evangelist on behalf of German Chancellor Helmut Kohl and Berlin Parliament President Jurgen Wohlrabe.

"The wall's coming down is the result of prayers of millions of people," said Waffenschmidt, who shares Graham's evangelical faith. "The gospel is the most important message for what we are undergoing today."

Photo: Courtesy Billy Graham Evangelistic Association

Evangelist Billy Graham visits the Brandenburg Gate where nearly two miles of the Berlin Wall have come down since his last visit six weeks ago. He stopped to greet several groups of Germans arriving from East Berlin and he spoke (through his interpreter) with several East German border guards, giving each of them a copy of the Gospel of Mark and inviting them to the meeting on Saturday, being held just a few hundred yards from the Brandenburg Gate.

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Report on Sexual Abuse

"To admit that the terrible evil of sexual abuse exists within the churches is hard. But we must acknowledge it, for only then can we deal with the fear, hurt and shame."

A report prepared by the Advisory Committee on Sexual Abuse appointed by Classis Niagara of the Christian Reformed Church, adopted on May 17, 1989.

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Older priests and nuns to test AIDS vaccine

LOS ANGELES, Calif. (EP) — Priests and nuns who are over 65 years old have been asked to volunteer to test an experimental AIDS vaccine. A letter requesting volunteers was distributed with the blessing of Los Angeles Archbishop Roger Mahony.

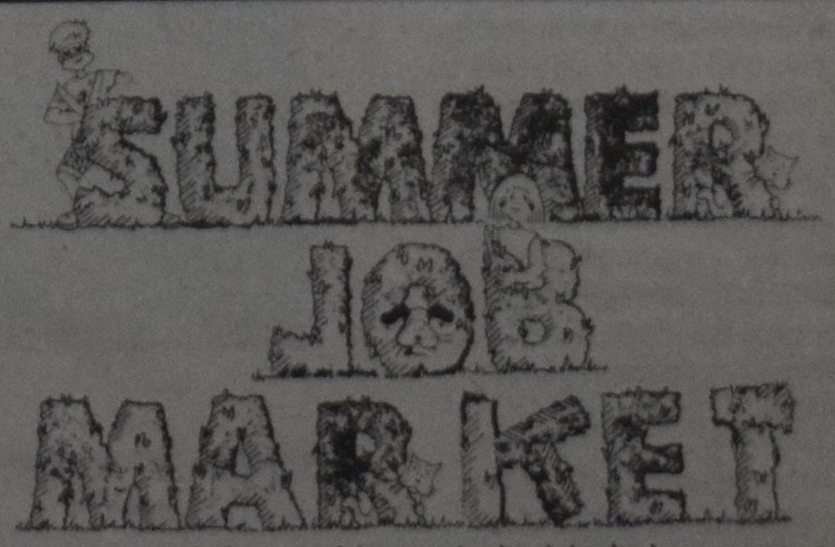
Mahony's letter relayed a request for older priests and nuns to participate in a program to test the vaccine, which was developed by Jonas Salk, creator of the first vaccine against polio.

Researchers want about 10 volunteers to test the vaccine for side effects. Some have suggested that priests and nuns are sought because their vow of celibacy makes it unlikely that they would contract the AIDS virus, and because they would have no families to be abandoned if they should contract the disease. The vaccine uses dead AIDS viruses to boost a patient's immunity to the virus.

"You can presume there's a pretty clean sexual history there," explained the Rev. Frank Desiderio, one of the priests who received the letter. "A priest over 65 has no family, so if the vaccine doesn't work and he dies, there aren't that many people he's leaving behind."

But a spokesman for the archdiocese said it was asked to help procure volunteers only because of a close relationship between Mahony and one of the researchers.

New York's Cardinal John O'Connor, 70, said he would consider trying an AIDS vaccine if volunteers were needed. "Anything that is morally licit and makes a contribution should be considered," he said.



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Features

Living out the faith in poetry

(for Frank, Fred and Matth)

Calvin Seerveld

There is a difficulty in living out the evangelical faith today with which poetry may be of help.

Faith in Jesus Christ is most sound, I believe, when its living deed of mercy in Christ's name makes one's own name all but invisible. Anybody who shows off his or her faith, and advertises the sterling character of his or her confession, is asking for trouble from God (cf. Matt. 7:15-23; Luke 18:9-14). While pretending not so, all of us sinfully tend to seek credit for how orthodox or how pious or how reforming or how compassionate we are, compared to others.

Poetry by nature is indirect. Poetry says one thing, but what the words hint at is even more important. Poetry keeps you guessing and frustrates a strait-laced mind. It is the subtle tone of a poem which carries the meaning along. Poems are the concentrate of language, but seem voiced by echo, as if nobody spoke them. Poems simply appear spoken, if they're done right.

So poetry is a good way to exercise your faith, to present your trust in the Lord without pushing yourself forward, and to do it in public, without hiding your deepest misgivings and troubles.

Publicized faith, personalized poetry

I'm afraid we Christians have generally mixed things up lately: we've turned faith inside out to visibility, as on TV, and made poetry a lyrical hide-out. What we need, however, is less touted faith and a more public poetry, imbued with a weathered, toughened, ordinary trust in the Lord.

If poetry is simply the impressionistic solo of a personal nature, maybe it should remain marginal in society, a grace note to twinkle life now and then. But if words are lethal, radio-active in influence, able to bring curses or hope to one's neighbours, as Vaclav Havel recently argued,[1] and if poetry condenses words, chisels a human voice to the quick, and impregnates the metered, metaphoric meaning with committed intensity, then we need in society, and as a Christian community, *public poets*.

Public poetry needed

Blessed are a people who have poets (remember the psalmists), who speak selflessly with power about God's love and anger, human loneliness, sorrow and pleasure, on failure and redemption in history, and minute, undeserved blessings.

It's true, we need concerted societal programs of justice, especially for the undefended weak. We need schools that teach with horizons of grace and an awareness of sin. We need a business and labour movement which knows that generosity in giving is the other side of the working coin called thrift. We need family bonds which brace intimacy with laughter and tears together. We need media that provide wisdom rather than slogans. We need church leadership that encourages maturity of confession among its members instead of compliance with edicts.

A suggestion: poetry for occasions

Along with servicing all our many needs as a global neighbourhood or as a faith community, let us not forget to go get the untapped riches of poetry. Literary art like poetry can give our faith a full-toned voice. Public poetry could celebrate our existential life before God's face in society with the deed of allusive joy not articulated in so many other human acts.[2]

Poetry for an occasion normally shows more love for a neighbour than poetry for the nonce.

So you felt sad or happy and recollected in tranquility what so deeply moved you; you put it in words and shared it with another. Bully for you!

But such amateur craft (or singular initiative) begins to turn into a professional, communion kind of art if you can take an assignment rather than wait for "inspiration," and deftly, imaginatively make the content memorable rather than just pompous. Public poets are persons professionally trained to write poetry on request.[3] Professional poets naturally begin as amateur poets.

Every congregation, every school or college or office, I think, needs its poet laureate, a person gifted to be winsome in words to anyone willing to listen, to disbelievers and dropouts as well as to the faithful. If there's a joker in every crowd, there should also be a poet.

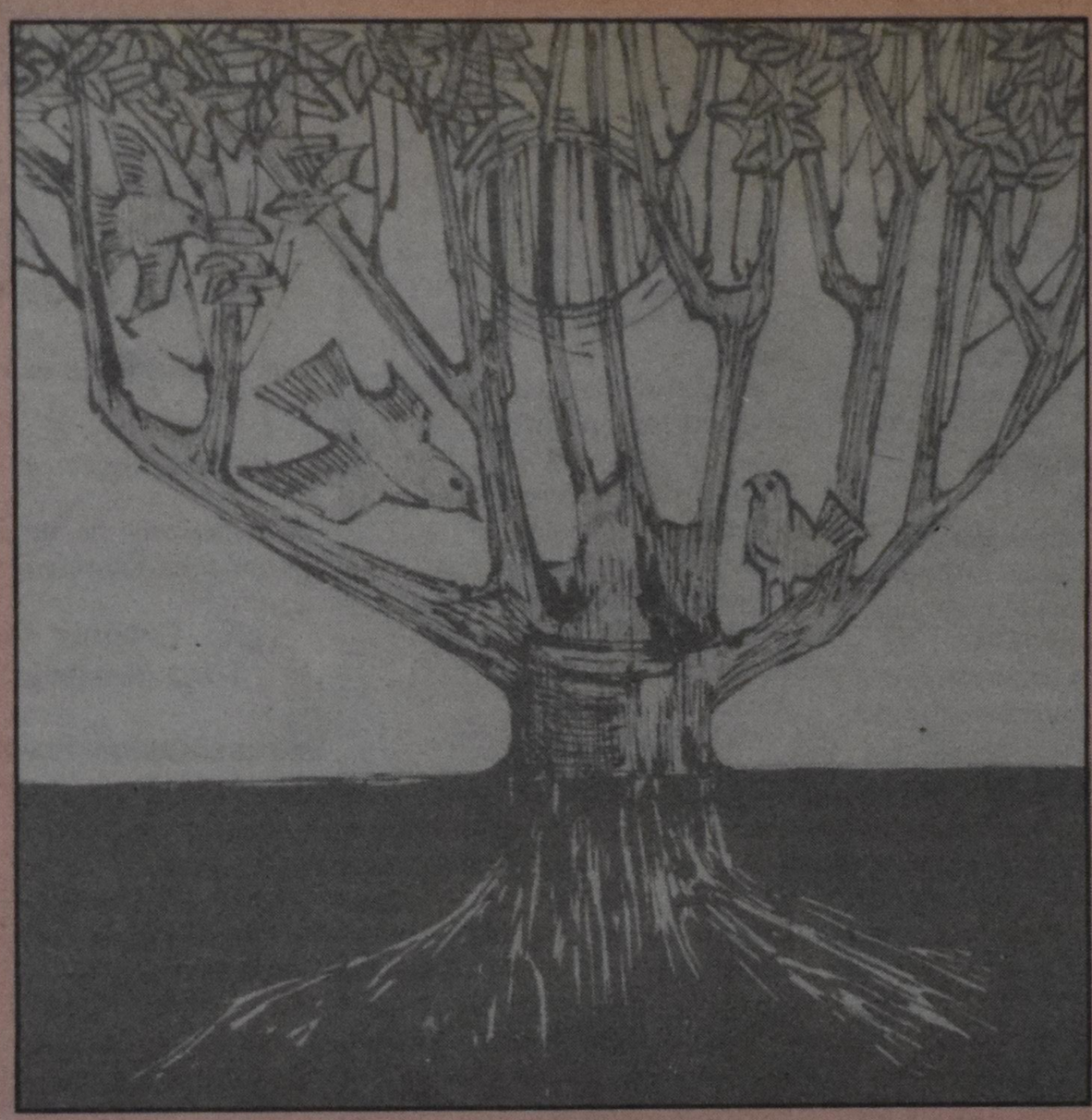
Occasions like births and deaths, anniversaries, inaugurations and accidents, high points and low points of community life, are primed for poetry. We need to commission poems for the occasion when a teacher retires or a minister leaves a congregation, when you fall in love for good, or when your grandchild is baptized. New hymns are a form of public poetry (cf. Frank de Vries' "Creedal Song" and the *Tiny little spider* collection of children songs). *Calvinist Contact* should find a sponsor to pay its published poets like John Terpstra, Linda Siebenga, Frank Sawyer, Mary Steenland, and others for a poem to articulate our perplexity at the Hagersville inferno of 12 million used rubber tires, our wonder at the political changes in Central-Eastern European countries (cf. Psalm 2), our dismay at how the committed fold of a marriage tears (cf. "A Congregational Lament," *Psalter Hymnal* #576), and so on.

If you are not a published poet, write the Lord a love poem during Lent anyhow, to practise, and read it to somebody on Good Friday before the coming Easter celebration.

Calvin Seerveld is senior member in philosophical aesthetics at the Institute for Christian Studies, Toronto.

[1] cf. his acceptance speech for the Friedenpreis des Deutschen Buchandels, Oct. 15, 1989.
[2] Longtime readers of *Calvinist Contact* will remember Fred (*Bunk among Dragons*) Tamminga and Matth Cupido's exciting, barnstorming tour across Canada as public poets in the early 1970s.
[3] Poetry is different than verses, although verses also have their proper, happy place at a get-together, for example, on the evening of St. Nicholas.

"Literary art like poetry can give our faith a full-toned voice."



the tree is symbol
of living's various ways
of the daydreams of the day
of the nightwatch of the night

whoever fells the tree
senselessly
fells life
itself
it takes a man
unholy
without awe
an unbeliever
killer
for whom we ask
forgiveness

for they know not
what they have
undone

Section of poem "The Tree" taken from the book *Bunk Among Dragons* by Frederick W. Tamminga, a British Columbia poet.

"We need family bonds which brace intimacy with laughter and tears together."

Do we major in minors?

Theological nit-picking doesn't impress the Mexican poor

Clarence Visser

Clarence and Jennie Visser spent four weeks in Cuernavaca, Mexico, visiting a co-op they and other members of the Christian Farmers Federation of Alberta support. In this article Clarence tells about an encounter with campesinos and the Bible.

Yesterday we had a meeting with the *campesinos* to talk about the theology of Liberation. It was a very exceptional experience, a spiritual experience. There were 18 Canadians, Arturo to translate and seven campesinos (two women and five men).

Typical of our Anglo-Saxon, or Western, or maybe Northern attitude, we came with anticipation, perhaps curiosity, and a very relaxed, self-confident attitude. The campesinos whose guests we were came with a great deal of nervousness and were very worried about how to handle the situation.

Earlier Aruturo had given us an explanation of the religion and spirituality of the Aztecs and how that had affected Christianity when it came along with the conquering Spaniards.

We had also been shown large murals in various places depicting, on the one hand, the pride of the Mexicans in their pre-Spanish heritage, their very highly developed Aztec culture, and on the other hand the terrible oppression, murder and torture brought by the Spanish conquerors. That the official church had actively supported oppression left us with less than positive feelings. We were also made aware that all through this time there were isolated priests who supported the Aztecs and their humanity and were eventually able to convince the church that these Indians did have souls.

The campesinos began to talk hesitatingly and then suggested we greet each other as "fellow campesinos" in the Mexican style. So we all shook hands and embraced each other. Immediately there was a much better atmosphere.

Living the Word

One of them then began talking about the time of Pope John XXIII and how the Bible became available for the common people; how they began to read it and discovered much, very much that they had not known before; how different it was from what the church had told them and how much it speaks about the poor. They spoke about John I, how the Word became flesh, how the Word became deed.

A word that is not practised is empty, meaningless, nothing. Words only have meaning when they are practised. This came through time and time again — the Word has to be lived.

When we were asked what sort of Christians we were, we hesitated. Then we said we were Calvinists, hoping they would know just a little of what that meant. The campesino who had been paging through his Bible then immediately quoted from 1 Cor. 1:10-13, "One of you says 'I follow Paul,' another 'I follow Apollos.'"

"Then it says, 'Is Christ divided?'" He looked at us and smiled, and we all smiled. By this time the campesinos were relaxed and had to wait their turn to speak. We were all ears, very impressed yet wondering. We were asked how we practised our faith and whether we read and knew the Bible. By this time, we probably felt a little less comfortable than the campesinos. Our reply was that, yes, we read and know the Bible, but we live under such different circumstances that comparisons become difficult when it comes to practising our faith.

Great poverty, great spirituality

We are very much oriented to taking care of ourselves, we told them. We have various forms of insurance to keep us from becoming dependent on others, we own comparatively so much. We have a national health-care system, a pension at 65 and other things.

We became conscious just how incomparably wealthy and independent we are compared to these campesinos. So we asked them to attempt to understand. They did; attempt, that is. First, one of them spontaneously quoted from the gospels the story of the person who needed to pay a debt and was told by Jesus, "Go catch a fish and open its mouth and you'll find what you need."

The spirituality of these devout people bowled me over. It is just not completely possible for us upper middle-class Canadians to put ourselves in the skins of the extremely poor in Mexico or anywhere else. To read the Bible from their perspective is so different. Their relating the story of the fish told us something of their trust in God and their interdependence as a community.

They then went back to John 1. The Word became material, one of us. Like one of us poor Mexicans, they said. He suffered.

Some of the men in the group have been in jail for promoting justice. They know what it is to suffer for righteousness' sake. Christ died. That is how much he loved and loves. Their own commitment was so obvious and they showed it without preaching. They know that 47 people had already been assassinated in the first month of 1990 for promoting the rights of the poor — *their* rights — in their country.

Somewhere in their talking they said that one cannot be rich and be a Christian and that made some of us feel uncomfortable. We asked them to elaborate on that. So naturally they mentioned the rich young ruler; it is possible but very difficult. Rich people would have to use their wealth in a very responsible way.

There was a young man whom I soon called "The Revolutionary," who time and again spoke to denounce their oppressors and tell us about the injustice caused by them. Not only he, but the others as well often mentioned the United States as the manifestation of imperialism. The invasion of Panama had rekindled their antagonism towards the country which for a century or more has interfered in violent ways with the independent countries in Latin America. When we suggested that their own government is also very oppressive, they readily agreed.

Have we plundered the poor?

Then the man who paged through the Bible asked one of us with an English Bible to look up Isaiah 3:14-15. He read the Spanish version and we the English. How would you interpret that? he asked. It reads like this: "The Lord enters into judgment against the elders and leaders of his people. 'It is you who have ruined my vineyard; the plunder from the poor is in your houses. What do you mean by crushing my people and grinding the faces of the poor?' declares the Lord, the Lord Almighty."

We had been talking and listening to each other for three hours. We had become one, yet we were different. We felt their spirituality, their faith and commitment. Nitpicking theology wasn't the answer to the Isaiah passage. We tried a response but it didn't work. So we left it, but it remained on our minds.

The campesinos had to go back to their villages as it turned dark. They had to travel for an hour or more, and we had to leave off discussing, even though some of us and some campesinos would have liked to talk further. We separated, satisfied, yet with questions. It was a gathering we will not soon forget.

Clarence Visser is a semi-retired farmer living in Edmonton, Alta.

Hurricane Hugo, Puerto Rico

It was a simple house
woodframe
shutter type windows
rusty metal roof
but it was home
to the family
Jose
Mirabel
and their children
David, Maria and Luz

They loved it!
Tropical breezes blowing
through the palm trees
Treefrogs in the evening
making nostalgic sounds
A peaceful place

Jose and Mirabel had a dream:
build a new house
of concrete
able to withstand
tropical storms

Then
with devastating power
Hurricane Hugo
ripped off the roof
toppled the walls
marred the furniture
Driving rain destroyed
their clothes
their food
their bedding
their dream!

Huddled together in a corner
they, somehow, survived
Bewildered they settled
with many others in a school
a Red Cross shelter

Later
the crowded livable home
of parents
became a place of refuge

With
no money
no clothes
no food
Mirabel prayed
a simple prayer:
"Please Lord give us food"

That afternoon
as an answer to her prayer
we came
volunteers
from far away
with food and clothing

For weeks we worked
and shared with those in need:
a voucher
a touch
a smile
a silent prayer
to give them hope again
to make the dream again
Gracias Dios!

Raymond J. Schraa
Edmonton, Alta.

Gorbachev and the communist empire

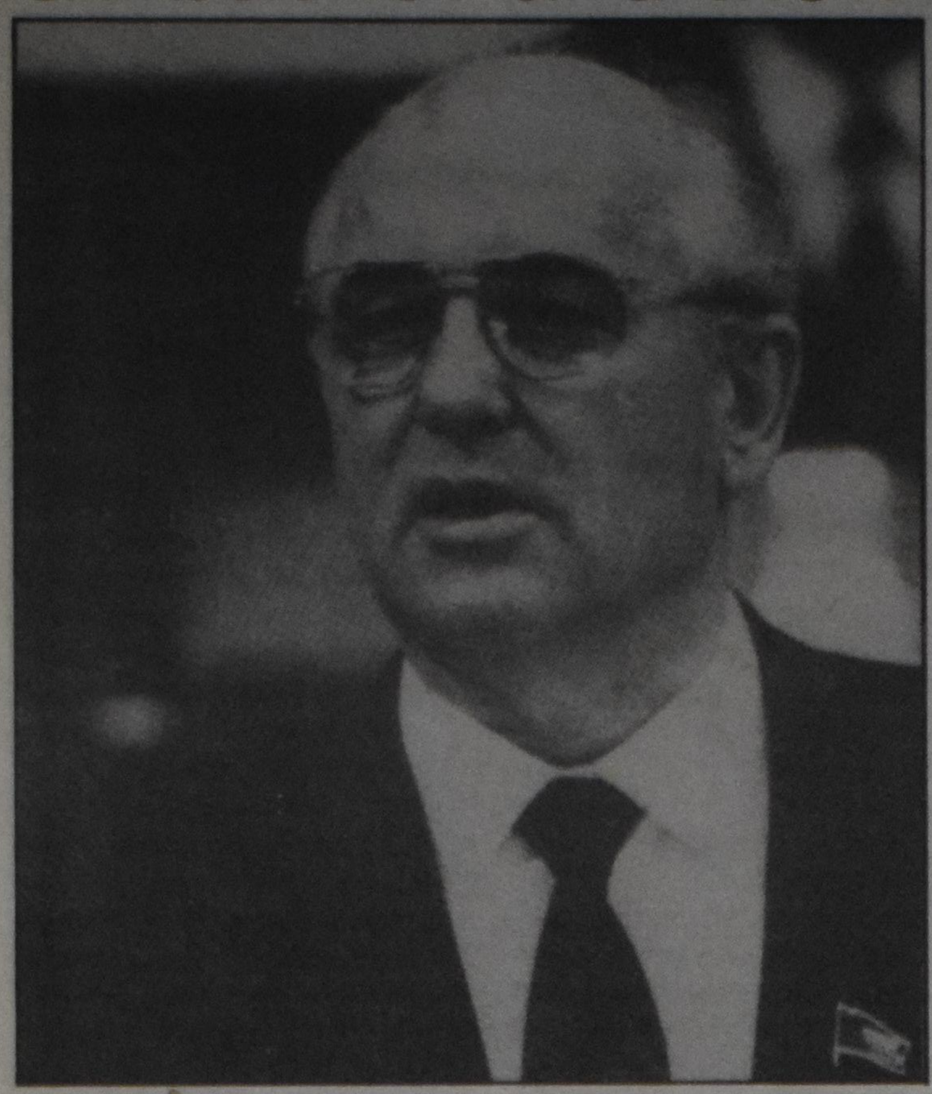


Photo: C.C. files

Mikhail S. Gorbachev

Aren P. Geisterfer

In the various editorials around the beginning of the New Year references were made to the breakdown of the communist empire in Europe. It was suggested to "laugh with God" about all that was/is going on in Eastern Europe and in the Soviet Union itself.

I am a bit uneasy about that kind of writing because I believe that something much deeper and greater is at work in our "global village." What has been happening behind the Iron Curtain since the early '80s, when Solidarity in Poland began to take shape, is more than a breaking down of the communist empire. Today it has its reverberations even in South Africa. And it will come to Western Europe and the American continent sooner than later.

One should take note of the rise and continued prominence of Mikhail S. Gorbachev on the world scene and in particular his influence over the former communist countries in Eastern Europe. It must make us sober to reflect on the magnitude of this influence.

Almost singlehandedly Gorbachev has dismantled Reagan's so-called "Evil Empire" with a courage and conviction that must make the West aware that a greater Spirit is at work in him than we like to give credit. "Gorby," as he is affectionately called by the Europeans, has done this all with such openness and frankness that it took the West by surprise. After his historic meeting with the Pope, his Malta summit with President Bush was more or less an afterglow of what he has been doing for the last five years.

The crumbling of the Berlin Wall and the dismantling of the Iron Curtain from the Baltic to the Black Sea must remind us that Gorbachev has exposed the Achilles heel of the Warsaw Pact Alliance. He has thrown wide open the doors of his "forbidden empire" and now allows the world to look deeply inside the Soviet Union with its enigmatic mystery of yesterday's world threatening power. He was able to do this by the way he gave leadership at home (in the Kremlin) and among the countries of the East European communist block.

He did it with much statesmanship, selling the ideas for renewal and leaving the details up to each local government. The West must realize that the dismantling of the communist empire was *not* done by itself but was master-minded by Mikhail Gorbachev. In this great undertaking he was assisted by his intelligent wife, Raisa. Both held endless discussion between trusted friends concerning the future of the Soviet Union.

Little bloodshed

One of the basic principles of Gorbachev's new rule and conduct was accomplished without much bloodshed while the whole communist bloc was radically being turned around. Gorbachev was unwilling to use military power to bring about this peaceful revolution.

Though for years Gorbachev had been debating, discussing, lecturing, exhorting and challenging the Soviet people this did not become apparent until just recently when he travelled to Lithuania to challenge and plead with the Lithuanians not to secede from the Soviet Union. He refused to send troops into Aberbaijan to quell civil unrest until it became an open revolt against Moscow. At times he appeared to be in great difficulty. He is not only an able diplomat but a leader without comparison. He generates a sense of purpose without stepping back when there is opposition to his ideas. He is a master politician who commands from friend and foe alike a deep respect. Unlike most politicians, Gorbachev can be trusted; his goal is peaceful co-existence. He is for a united Europe.

However, he remains a communist at heart, in the sense that he wants to remain loyal to his country and his calling. It is in this context that we have to see him as one appointed by God to bring about a "new song." Through contacts with people from behind the Iron Curtain I have come to understand this new-won freedom as something more divine than a matter of politics, whether *glasnost* or *perestroika*. Nor could it be the product of the relentless and intimidating pressures of the so-called "free West," by way of its powerful propaganda media.

Perhaps we must look at him as one chosen by God to bring about the eclipse of communism, in Europe first and then throughout the rest of the world. Maybe we should see Gorbachev as a 20th-century King Cyrus (cf. Isaiah 45) — a man who did not know God personally but who was the Lord's anointed to set his people free after 70 years of exile. In an indirect way Gorbachev has brought back the exiled (banned) Christian church to the marketplace. That church is now able to worship God in public not only in the Soviet Union but also in the satellite countries. Gorbachev is God's right hand in bringing the church in the Soviet Union back after years of exile.

Second chance

The Orthodox church was, during the Czarist regime, highly corrupt and unfaithful to its calling. Under Lenin God allowed this church to be banned and exiled. And now under Gorbachev God has brought that church back to its public place in the heart of Russia and the other Soviet republics. We can say the same of the church in Eastern Europe, in countries such as East Germany, Czechoslovakia, Hungary, Bulgaria and Romania.

The Church in Poland has been in many ways more faithful than in the rest of Eastern Europe, but various forms of fascism played a major role in the church as a whole behind the Iron Curtain. That was already apparent during the Nazi occupation. For 40 years the church in Eastern Europe lived in the wilderness, yet throughout those decades of intense suffering, there were always the faithful who continued to pray for deliverance and a change of heart for their enemies.

In all the satellite countries the church as a body of believers played an active role in resisting the oppressive regimes. Within that body there existed a tremendous brokenness between those who collaborated with the communists and those who went underground.

Through the powerful influence of Gorbachev many Christians became hopeful and began consciously, openly resisting their communist leaders. It was Gorbachev who inspired these courageous men and women, though in Poland it began before he came to power.

How did Gorbachev gain this great influence?

Prayers of the faithful answered

As in the days of Daniel, when the exiled Israelites prayed for deliverance, so the millions of Christians suffering under the oppressive regimes of the communists (beginning with a Stalin, Beria, Malenkov all the way to an Anna Pauker, Clement Gottwald, Gustav Husek, Erich Honecker, General Jaruzelski and Nicholae and Elena Ceausescu) continued to pray for deliverance.

Some prayed for 60 or 70 years, others for "only" 30 or 40 years. And as he did in the days of Daniel, God has responded to the prayers of his oppressed children behind the Iron Curtain.

The appointment of Gorbachev to set the church free came as a surprise to the West. Most of us in the West could hardly believe that this was possible within the context of this terrible, tyrannical empire of atheistic

Continued on page 13 ...

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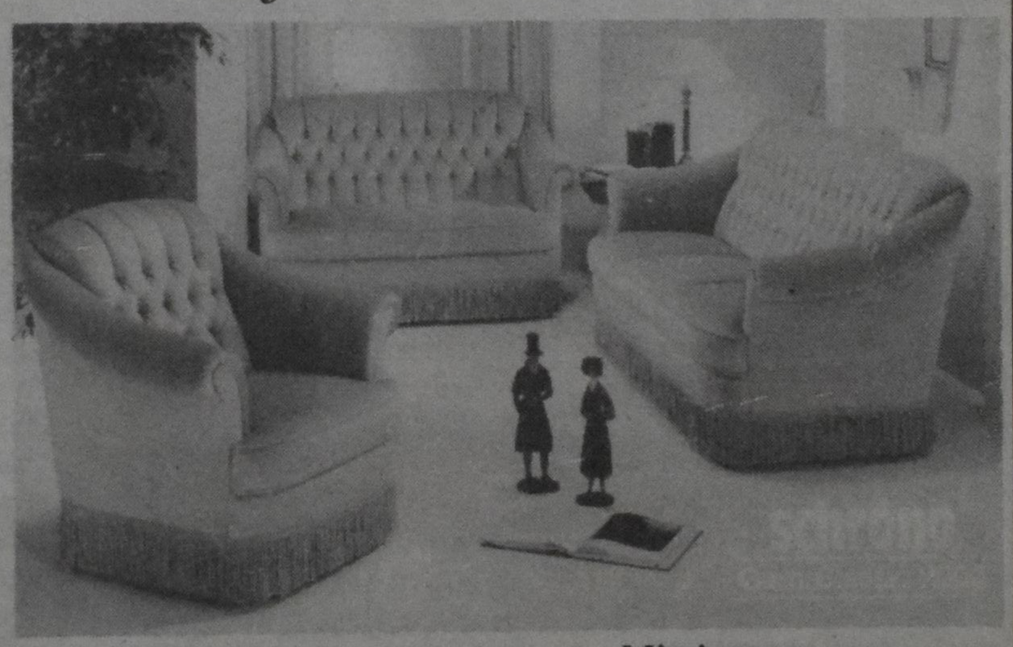

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New day dawns in Eastern Europe

... continued from page 12.

communism.

I had the privilege of sitting in at some sharing during a trip to Europe in 1977 during which I listened to some of the stories coming from behind the Iron Curtain then. God had revealed to some in the oppressed church that he would deliver them from their enemies. Some interpreted it to mean the beginning of a Third World War while others understood it to mean that from within the change would start. Although I was a bit skeptical at the time, today I feel exhilarated because our God heard all those millions of prayers for deliverance.

What makes it so strange and unbelievable is that what used to be the most ruthless power on earth has now under Gorbachev become a new, peaceful manifestation of nations willing to listen to each other. It has been a transformation never before experienced in Europe of the Warsaw Pact nations into feeble democracies. The danger exists that anarchy may swiftly follow. But so far this transformation has shed little blood through the process of *perestroika*.

New structure

A few weeks ago Gorbachev once again challenged the Soviet Politburo and later the Soviet Communist Party to revamp the whole political structure of the Soviet Union. It meant scrapping Article 6 of the Soviet constitution which guarantees the Communist Party the monopoly of power. From now on it has to share that political power with other parties. The end of this dismantling has not yet been reached, yet a man like Gorbachev continues to intrigue us all. He is looked upon with great admiration in the West and also in the liberated countries of the Warsaw Pact.

However, we do well to closely look upon some of the other aspects of this transformation that took hold of the East European countries. People like Lech Walesa, Vaclav Havel and Laszlo Tokes demand our attention. Each in their own setting are Christians who were driven by the power of the gospel to resist the evil in their governments. They stood for freedom and justice. Together with their comrades they resisted their local communist leaders.

Some of the elderly among us will no doubt remember our own experiences during the Nazi German occupation of the Netherlands. You will remember living daily in the fear of those who oppressed you, but resisting them by the power of the gospel and the promise that the evil one will not remain intact. What is different now is that the liberation came without much bloodshed. Only in Romania was there considerable bloodshed. Polish leader Lech Walesa and especially Vaclav Havel of Czechoslovakia negotiated new forms of governments with their former enemies. They brought a new form of leadership and new hope and liberation to their compatriots through their personal courage. For example, Havel urged fellow citizens not to dwell on the past but to focus on the future of their country. Walesa told Ted Koppel in an interview that the Polish people do not covet the wealth and soul of America but want to live peacefully together with enough to enjoy. With their compatriots they brought a form of reconciliation which is unique in the history of Europe.

I believe that the same Spirit who directed Gorbachev also was at work in and protected the lives of these new heroes. They were filled with inspiration beyond the human mind. Things *can* change overnight, as we have witnessed in the Soviet Union. I only have to mention Armenia, Aberbaijan, Lithuania, Estonia and Latvia. In some of the Eastern European countries anarchy is still a threat, but we in the West should be sensitive to these "signs of new life" coming from the Warsaw Pact countries.

Learn from our Eastern neighbours

The good that has come out of this all is very frail and vulnerable. It cannot be born and brought forth by the human mind. Behind all this our faithful, covenant-keeping God is working diligently with his Spirit and Word. It must make us sober because here in the West all is not that "well with our souls." Unconsciously we have been pre-occupied with things that are more carnal than spiritual.

Through the past five years we have witnessed the fall of many a TV evangelist.

We ought to suffer along with our brothers and sisters in Canada's Roman Catholic communities, where bishops must deal with fellow priests who have sexually abused children entrusted to them. In our own Christian community we are not free from this sin either.

There continues, too, to be a spirit of intolerance at work across our country. I only have to mention the Quebec or "bilingual" issue which is a subtle expression of a sick spirit which still harbours racist and sexist views. We live in a society that is possessed by greed and a ruthless spirit of competition. Should I mention our problems with drug abuse, alcohol and sex?

Add to these the increase in breakdown of marriages, homes, families and relationships. Never before has Canadian society seen such an increase of one-parent families in which the head of the home is a woman and in which the basic needs of our children can no longer be met. Perhaps new theological insight of understanding God's revelation in Jesus Christ may come from the East European churches by the grace of God.

Aren Geisterfer is Christian Reformed campus chaplain at McMaster University, Hamilton, Ont.

YOUR 1989 INCOME TAX RETURN

PEOPLE WITH QUESTIONS

WHERE CAN I GO FOR HELP WITH MY TAX RETURN?

At tax time, many people have questions about how to complete their return and what information slips to include. The first place to look for answers is the General Tax Guide that comes with your return. It gives you step-by-step instructions, and helpful tax tips. But if you still have questions, Revenue Canada offers a variety of services to help you.

WHAT KIND OF SERVICES ARE AVAILABLE?

Revenue Canada offers phone enquiry services with extended hours during the peak tax return weeks. Check the back pages in your General Guide for numbers and hours in your region. For people who require special assistance, there's a program in which volunteers, trained by Revenue Canada personnel, help those who can't leave their home. There's a special toll-free number listed in the General Guide for people with hearing disabilities, using a Telephone Device for the Deaf, and there are audio and large print guides for those who require them.

WHAT GUIDES DO I NEED?

Revenue Canada produces a variety of special guides for people with different income situations. There's an employment expenses guide, a guide for pensions and one for new Canadians, to name a few. Check the list in your General Guide. If there's one you need, contact your District Taxation Office or call the special "request for forms" number listed there.

WHY SHOULD I FILL OUT THE GREEN FORM?

The proposed Goods & Services Tax, now before Parliament, has two main objectives: to make Canada more competitive and to improve the fairness of the tax system for all Canadians. The plan includes a new credit to offset part or all of the tax for lower or modest income households. To find out if you qualify, fill out the green form that comes with your 1989 tax package. Even if you don't have to pay income tax, it's important that you send in the green form. If you qualify for the Goods & Services Tax Credit, you could receive credit cheques every three months, starting this December 1990.

WHAT IF I HAVE QUESTIONS?

Check your General Tax Guide. It has most of the answers you'll need. If you still have questions, contact your local District Taxation Office by phone or in person, and talk to the people at Revenue Canada Taxation. They're People with Answers.

PEOPLE WITH ANSWERS

Revenue Canada Taxation
Revenu Canada Impôt

Pensive Dutchie

Syrt Wolters

Prayer (2): Trusting God to guide

In 1946, shortly after the war, the Netherlands was in ruins in more ways than one. Our sizable city, Enschede, was heavily damaged and many were faced with the question of whether to start anew in a war-torn country or to pull up stakes and to live somewhere else. Nobody had an inkling of what the future would bring.

After the war, the country had its first socialist government. Prices, wages, salaries, rents, utilities and social services were set. But the cost of living rose steadily making profits for small businesses dwindle — I owned a barber shop.

In near desperation I went to the Hague to ask permission to increase my rates. I was curtly told that I must lower my costs.

My shop was then assessed a capital gains tax of 2,000 guilders when I could barely afford the train trip to the Hague. To make matters worse, I fell sick (my illness was later diagnosed as tuberculosis. It kept me away from my shop for a year).

Our deacons brought us some money but it couldn't nearly cover our needs. The one deacon returned, giving us 2,000 guilders to be paid back at our convenience. He promised he would never remind us. He trusted us, he said.

An opening

Then I read an article citing dozens of cases similar to ours. But these people had emigrated: to Australia, Argentina, Brazil, New Zealand, South Africa and Canada. Suddenly I saw an opening — but my wife looked at me in disbelief when I told her about it. So I quit thinking about it. An important and drastic step like that would need the full support of both of us.

What does all this have to do with prayer?

After a few weeks my wife brought up the emigration issue. "It came up so suddenly," she said, but she had been thinking about it. "I've prayed about it and I can't see any other solution," she admitted. "Let's pray about it together."

'You're out of your mind'

So we did, as we had often done about such matters; but things didn't change. We asked God to guide us, to prosper us if we were acting according to his will and to definitely stop us if we weren't. Then we contacted the Christian Immigration Bureau for information.

Our first set-back: Canada was accepting only farm workers. But I wouldn't take no for an answer. Looking at the regulations myself I stumbled across a provision which allows relatives already in Canada to act as sponsors. My wife's half-brother (whom I had never met) had lived in northern B.C. for 20 years!

It took three months to get a reply (no airmail in those days). He would gladly sponsor us. "But you're out of your mind if you take me up on it," he insisted. "You don't know what you are asking."

"Where we live is not civilization; it's wilderness. People live in shacks and don't have electric lights or plumbing. And do you know how cold it can get here?" He wanted to paint a dark picture so that we would make our decision with both feet solidly on the ground and both eyes wide open.

I wondered if my wife would be discouraged. But no! "Who does he think he is?" she asked. "If he can live there, why can't we? He still thinks we're spoiled city slickers but he forgets that we just experienced five years of war under Hitler!"

So we didn't consider the letter a stop sign from the Lord.

Still no stop sign

The next hurdle: my mother was shocked. "I would feel that I had buried you alive!" she exclaimed. Up to that time, anyone immigrating to Canada was never seen again.

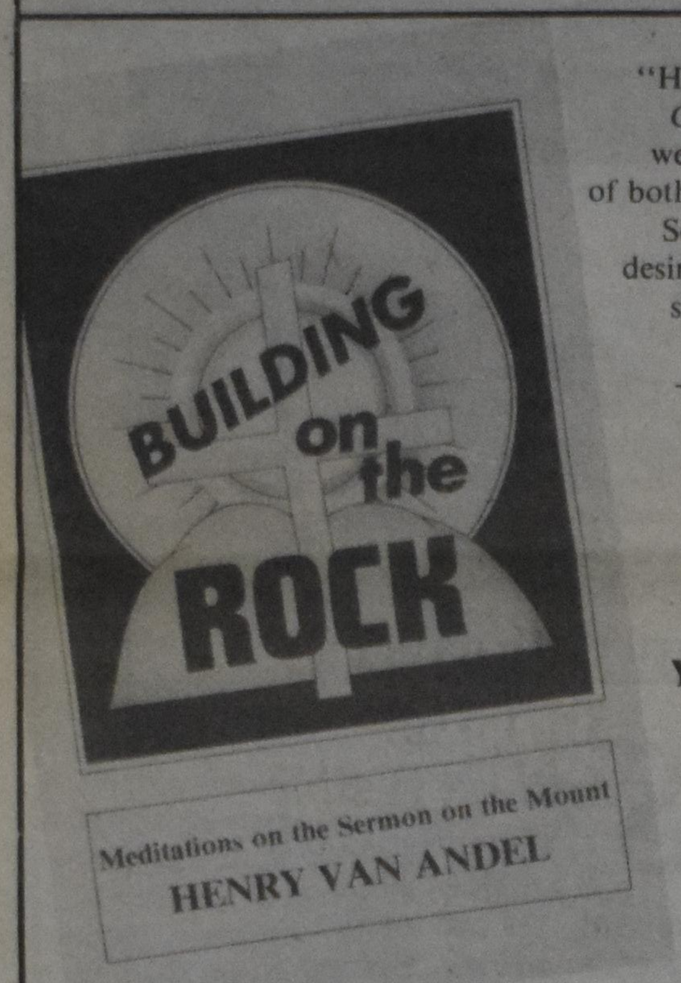
Another hurdle: we would need medical exams. How could I hope to pass, having had tuberculosis and now living on only one kidney? My wife and children's exams went quickly and I could pass easily if I said everything was all right. Should I lie now? If God wanted us to immigrate, would he need my lies to get us there? And if that examination were the reason for our rejection, would that not be God's stop sign?

So I played it straight. I gave the doctor a letter from my surgeon stating my condition. "Sounds good," he said, but he took nearly an hour to "make sure." Finally he said, "I don't know if there's wisdom in your going to Canada's wild West, but I have no reason to hold you back for physical reasons. You passed!"

(To be concluded next month.)

Syrt Wolters is a semi-retired barber who lives in Victoria, B.C.

coupon **Special Offer** coupon



"His meditations in *Calvinist Contact* were an expression of both his love for the Scriptures and his desire to convey true spirituality to the readers."
— Rev. Bastiaan Nederlof

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What one person can do: Manitoba woman creates reusable grocery bag

WINNIPEG, Man. (MCC) — It was the sight of plastic grocery bags blowing around a Winnipeg landfill that first prompted Rhoda Rempel to think about what she could do to clean up the environment.

"It really bothered me," says Rempel, who has to drive past Winnipeg's Brady landfill site every time she drives to the city from her home in La Salle. Added to her concern was the knowledge that Canadians take home 55 million plastic bags from grocery stores each week, many of which end up in landfills around the country. "I wondered what I could do about it," she says.

What she did was create a reusable Ecobag, which consumers can take to the grocery store with them every time they shop. With the support of Mennonite Central Committee (MCC) in Manitoba, Rempel has sold over 1,400 of the rip-stop nylon bags, and has orders for 4,000 more. "We can hardly keep up with the demand," she says.

Rempel, who attends Winnipeg's Fort Garry Mennonite Fellowship, designed a bag which will fit in a grocery store check-out counter rack. Then she came to MCC for advice. "I'm not a business person," she says. "I wanted to build a community of support." MCC Manitoba provided $10,000 for start-up while Employment Concerns director Robert Miller and Ernie Braun, manager of SELFHELP Crafts' Global Gift Shop provided production and marketing advice. Braun put her in touch with a Nelson's Clubwear, a local manufacturer who offered to cut the designs at a reduced cost. Four Clubwear employees sew the bags at home while four other women work independently.

The bags are sold at MCC's Global Gift Shop and three other stores, as well as by mail. The first run of 1,450 bags was almost sold out in the month of January; 4,000 others are being made.

Providing employment too

As well as showing her concern for the environment, Rempel sees the Ecobags as a way to provide employment for people who are unable to leave their homes. "We want to utilize disabled people, single mothers, older people, refugees," she says.

Since she began making the Ecobag, at least two other Winnipeg groups have begun making similar reusable bags. That's fine with her — "I'm not in this to make a profit," says Rempel, who volunteers her time. "I just wanted to get the idea going." Nothing would make her happier than if some of Canada's largest grocery chains decided to make their own reusable bags.

MCC sells the Ecobags to non-profit groups at cost so that they can be used for fundraisers; the pattern has been sent to all Manitoba high school home ecology departments, with a letter which encourages schools to sew their own bags, possibly as a fundraiser.

At Rempel's home, daughters Pamela, 8, and Laura, 5, help make the bags.

The bags are available from MCC Manitoba, 134 Plaza Dr., Winnipeg, MB R3T 5K9 at $5.95 each, $4.00 for non-profit groups. The patterns are free.

Classified

Classified rates

Births $30.00
Marriages & Engagements . $35.00
Anniversaries $40.00
2-column anniversaries $80.00
Obituaries $40.00
Notes of thanks $30.00
Birthdays $30.00
All other one-column classified advertisements: $12.50 per column inch. NOTE: Minimum fee is $20.00. Letter under file number, $30.00 extra. Photos: $20.00 additional charge. (Free when published with anniversary announcement celebrating 50 years or more.)
Calvinist Contact will not be responsible for any errors due to handwritten or phoned-in advertisements.

OBITUARIES
Obituaries should be composed as they are to appear in *Calvinist Contact*. A sheet with information sent by funeral homes is not acceptable since it leads to errors and confusion.
The $40.00 rate for obituaries covers any length up to six column inches. Calvinist Contact reserves the right to charge for additional column inches at the rate of $12.50 per column inch.

NEWLYWEDS
Non-subscribing newlyweds whose wedding announcement with their future address appears in *Calvinist Contact* will receive a letter offering a first-year subscription for only $15.00! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose $15.00 and the couple's future address.

Calvinist Contact Publishing Ltd.
4-261 Martindale Rd.,
St. Catharines, ON L2W 1A1.
Phone (416) 682-8311
Fax (416) 682-8313

Thanks

POPMA:
Our family is thankful for the nationwide response we got at the occasion of our 50th wedding and ministry anniversary.
The Popma's

VAN DYK (Marten):
"But from everlasting to everlasting the Lord's love is with those who fear him and his righteousness with their children's children" (Psalm 103:17).
The Lord has again shown his faithfulness during the celebration of my 80th birthday, Feb. 14, 1990. My heartfelt gratitude to my children and grandchildren for making this day a truly memorable one. Thank you to the many friends who by way of visit, cards, flowers and phone calls shared in this happy occasion.
100 Glenhill Dr. S., Apt. #509, Whitby, ON L1N 8R4

VELDSTRA:
We would like to thank everyone who remembered us on our 40th wedding anniversary. Thank you so much for all the best wishes, cards, flowers and gifts. Above all we thank our heavenly Father for making this all possible.
Itske and Nelly Veldstra

Help Wanted

Help wanted for general greenhouse work due to expansion of business. Apply to: Clarence Alkema, Alkema Greenhouses, 229 Central Ave., Grimsby, ON L3M 1X9. TEL. (416) 945-9454.

Driver/salesperson and worker for greenhouse wanted. Can start immediately. Van Rooyen Greenhouses, Vineland, Ont. 416-562-5459.

Births

HARTEMINK (Hooghiem):
"I will sing to the Lord, because he has dealt bountifully with me" (Ps. 13:6).
Eric and Evelina are thankful to God for the blessing of another daughter,

BRENDA RENEE

born Feb. 14, 1990, a sister for Karen and Evelyn. She is the 13th grandchild for George and Corrie Hooghiem, the 12th for Dick and Dina Hartemink, and the 16th great-grandchild for Alle Helder, all of Aylmer, Ont.
Home address: R.R.#1, Belmont, ON N0L 1B0

KAMPHUIS:
"Children are a heritage of the Lord" (Ps. 127:3).
We, George and Mary-Ann, thank God for the safe arrival of our third child,

JAMIE-JACOB MICHAEL

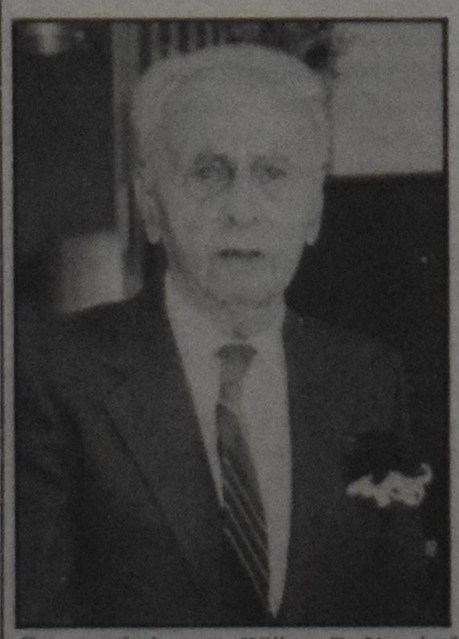
A brother for Gregory and Alisha. He was born March 6, 1990, weighing 10 lbs. 7 oz. Jamie-Jacob is the third grandchild of Mr. and Mrs. M. VanWijk of Nepean, Ont., and the ninth grandchild of Mr. and Mrs. B. Kamphuis of Mississauga, Ont.
Home address: 41 Lankin Blvd., Orillia, ON L3V 6T1

VAN DER MEULEN (Van Egmond):
"He will gather the lambs in his arms, and carry them in his bosom" (Is. 40:11).
We, Peter and Joyce, rejoice and praise God, the giver of all life, for the gift of our second child,

JOHN PETER VAN EGMOND VAN DER MEULEN,

born on March 14, 1990, weighing 8 lbs. 6 oz.
John is a little brother for big sister Joya. Rejoicing with us are proud grandparents Cornelus and Tina Van Egmond of Brampton, Ont., and Charles and Margaret van der Meulen of Cambridge, Ont. Happy great-grandmothers are Mrs. J. Van Egmond of the Netherlands and Mrs. P. Booy of Aylmer, Ont.
Home address: R.R.#2 (923 Centre Rd.), Hamilton, ON L8N 2Z7

Birthday



Congratulations to Willem F. Veenhof on his 90th birthday.

VEENHOF:
"Praise the Lord. How good it is to sing praises to our God, how pleasant and fitting to praise him!" (Ps. 147:1).

WILLEM F. VEENHOF

will be 90 on April 4, 1990, D.V.
Love and congratulations from your wife, children, grandchildren and great-grandchildren.
Home address: 12 Bartlett Ave., Grimsby, ON L3M 4N5

Help Wanted

Help wanted on a large dairy farm during May-September 1990. Rolling Acre Farms, R.R.#6, Cobourg, Ont.; (416) 342-3131.

Birthday

1910 1990
With joy and gratitude to God, we announce the 80th birthday of our dear husband, father and grandfather,

JAMES (Jacobus) VANDER KOOY

D.V., on April 2, 1990.
Maria Vander Kooy — Hamilton, Ont.
Simon & Ina — Simcoe, Ont.
Jack & Margaret — Simcoe, Ont.
Catherine & Jack Vander Veen — Brantford, Ont.
John & Jean — Harriston, Ont.
Mary & Adrian Guldemond — Ancaster, Ont.
Jim & Chris — Ancaster, Ont.
Corrie & Arvin Vos — Bowling Green, Kentucky
Elizabeth & Bob Roberts — Huntingdon, Penn.
Magdalena & Makhudu Mamabolo — Toronto, Ont.
Richard & Cathy — Toronto, Ont.
Peter & Olive — Ramore, Ont.
Caroline & Gordon Taylor — Montreal, Que.
and 38 grandchildren
James & Maria's address: 33 Father Biro Trail, Hamilton, ON L9B 1T8. Tel. (416) 385-1256.

Anniversaries

Ladner, B.C. Abbotsford, B.C.
1965 April 20 1990

MATTHEW and DOROTHY KWANTES
(nee Hamstra)

"But seek first his kingdom and his rigntеousness, and all these things shall be yours as well." (Matthew 6:33)
With thanks to the Lord, we hope to celebrate the 25th wedding anniversary of our parents on April 20, 1990, D.V. We congratulate them and pray that God will continue to bless them richly.
Cindy
Heather & Tim
James
Dianne
An open house will be held on Saturday, April 21, 1990, from 1-4 p.m. at their home address:
31433 King Rd., Abbotsford, BC V2S 4N5

1945 1990
On April 7, 1990, the Lord willing, we hope to celebrate the 45th wedding anniversary of our parents and grandparents,

GERRIT JAN and AALTJE ROSEBOOM
(Kikkert)

It is our prayer that the Lord will continue to bless and keep them in his care.
With love from their children and grandchildren.
Open house will be held from 2 - 4 p.m. on April 7, 1990, in the Chr. Ref. Church on Pelham St. in Welland, Ont.
Best wishes only.
Home address: 23 Acadia Dr., Welland, ON L3C 6L4

1955 1990
Hamilton Brantford
With grateful thanks to God, we are happy to celebrate on April 1, 1990, the 35th anniversary of our parents,

GERRIT C. and MARIA VANEYK
(nee Leutscher)

We pray that God will give them many more years of happiness together.
With love from your children and grandchildren:
Sylvia & William van Wyngaarden
Bethany, Mallory
Elaine & Dirk van Wyngaarden
Adam, Lucas, Karen
Peter VanEyk
Home address: 35 Avondale St., Brantford, ON N3S 4L7

Anniversaries

Congratulations to Henk and Lidy Luymes (nee Stellingwerff) on their 40th wedding anniversary.

Groningen Abbotsford
1950 April 18 1990
"Though the doors were locked, Jesus came and stood among them and said, 'Peace be with you!' " (John 20:26b).
With praise and thanksgiving to our Lord, we rejoice with our parents,

HENK and LIDY LUYMES
(nee Stellingwerff)

on their 40th wedding anniversary.
The Lord has blessed our family richly with the gift of Dad and Mom who have shown us by word and deed what being a follower of Christ is.
We pray that God will continue to bless you, Dad and Mom, and keep you in his care, and give us many more years of happiness together as a family.
Love and congratulations from your children and grandchildren:
Joan & John Klapwyk — Elora, Ont.
Linda, Sandra, Jonathan, Willene
Wilma & Arthur Keulen — Delta, B.C.
Warren, Lynette, George
Evelyn & Harry Kersbergen — Burnaby, B.C.
Tia, Ken, Leanne, Trevor
Harold & Hilda Luymes — Abbotsford, B.C.
Glenda, Erin, Bradley
Greta & Ted De Jong — Abbotsford, B.C.
Tyler, Jared
Don Luymes & Karla Kamp (engaged) — Guelph, Ont.
Open house will be held at First CRC, Abbotsford, B.C., on Saturday, April 14, 1990, from 1 to 4 p.m. All friends and acquaintances are invited to come and celebrate with us.
Home address: 1137 Marian Rd., R.R.#2, Abbotsford, BC V2S 4N2

Sioux Center, Sioux City, Red Deer, Chatham, Grimsby
1945 April 1990
For 45 years in the blessed gospel ministry, we,

JAMES and ADRIANA VAN WEELDEN
(nee De Wolf)

together with our children and grandchildren, praise our God and Saviour who so privileged us. We invite you to share in our joyous gratitude. We are having an open house on Saturday, April 21, 1990, 2-5 p.m. in the Fellowship Hall of the Mountainview Chr. Ref. Church, corner Bartlett and Main East, Grimsby, Ont. (On Dec. 28, 1988, we celebrated our 45th wedding anniversary with all our children and grandchildren).
On Sunday, April 22, 1990, D.V., Rev. Van Weelden will lead a commemorative service of praise in his last charge, Mountainview, at 9:30 a.m. worship service. May the Lord graciously enable for more years of service to his glory.
Best wishes only please!
Home address: 1-84 Livingston Ave., Grimsby, ON L3M 1L5

Witmarsum, Friesland Caledonia, Ont.
With thanksgiving to our Lord, we rejoice with our parents

HENRY and JELTJE VANDERVELDE
(nee Rienstra)

on their 35th wedding anniversary on March 30, 1990.
Anna & Willie Afful — Brampton, Ont.
Michael, Gifty
Sid VanderVelde — Caledonia, Ont.
Carry-Ann, Danny
Yvonne & Bruce Sharp — Edmonton, Alta.
Shaun, Matthew
Brenda & Jim Prins — Brantford, Ont.
Keith, Jason
Joyce & Rob Jagt — Hamilton, Ont.
Art VanderVelde — Caledonia, Ont.
Home address: 9620 Haldibrook Rd., R.R.#2, Caledonia, ON N0A 1A0

See help wanted ads on next page.

Classified

Obituaries

At God's appointed time our loving mother, grandmother and great-grandmother,

ALBERDINA GILS-OOSTING

was called home to glory, on March 13, 1990, at the age of 81.
Though we grieve her loss, we are assured that she is with her Lord and Saviour.
Loving mother of:
Aly & Simon VanDyken
Liz Geerlinks
Bertha & Ben Vermeer
Helen & Mike Deer
and special Oma to 14 grandchildren and 17 great-grandchildren.

Usquert (the Neth.) Hillsburgh (Can.)
On Jan. 26, 1990, the Lord took home to be with him our dear husband, father and opa

HEDDE LUCAS HOEKSEMA

in his 64th year.
(Ps. 23)
Beloved husband of Laura Hoeksema (nee Dekens) of Hillsburgh, Ont.
Dear father of:
Maya & Gary Thornton Hoeksema — Tunnelhill, Georgia, U.S.A.
Randy Hedde & Patricia Hoeksema — Taber, Alta.
Jennifer, Kimberly
Dava-Lynn Hoeksema — home
Correspondence address: 47 Mills St., P.O. 537, Hillsburgh, ON N0B 1Z0

"Thou shalt guide me with thy counsel and afterward receive me to glory" (Ps. 73:24).
In loving memory of our beloved brother, brother-in-law and uncle,

ALBERT A. HUMMEL

who passed away into glory on March 11, 1990.
Sadly missed by:
Hendrik & Trien Hummel — Sauwerd, the Neth.
Rita Hummel-Kuipers — Clinton, Ont.
Alie & Hidde Holthof — Bedum, the Neth.
Peter & Liz Hummel — Arthur, Ont.
Grace & Karel Reker — Welland, Ont.
nephews and nieces

Obituaries

After a long illness, the Lord took home, on March 2, 1990, our beloved husband, father, grandfather and great-grandfather,

JAN OSKAM

at the age of 77.
Loving husband of Maria Oskam-Van Dyk.
His children:
John & Gerda Oskam (teLindert) — Goderich, Ont.
Ena Oskam — Toronto, Ont.
Rita & Koos Verburg — Auburn, Ont.
Matthea & John Hoogenboom — London, Ont.
Mary Jane & Phil Sizer — Mississauga, Ont.
Survived by 15 grandchildren and three great-grandchildren.
Memorial service was held in Holland Christian Homes, Brampton, Ont., at 2:00 p.m. on March 5, 1990, with Rev. Peter VanEgmond officiating. Interment in Meadowvale Cemetery.
Correspondence address: Maria Oskam, 7900 McLaughlin Rd., Holland Christian Homes, Covenant Towers PH 04, Brampton, ON L6V 3N2

"For by grace you have been saved through faith; and this is not your own doing, it is the gift of God" (Eph. 2:8).
On March 11, 1990, the Lord took home our dear father, grandfather and great-grandfather,

BERTUS PRINZEN

at the age of 84.
He was predeceased by his wife Diane Prinzen (nee Wassink).
Dear father of:
John & Rita Prinzen — Niagara Falls, Ont.
Henry & Florence Prinzen — Jarvis, Ont.
Albert & Gerry Prinzen — Brantford, Ont.
Bill & Trudy Prinzen — Niagara Falls, Ont.
Thea & Henry Kaemingh — Devlon, Ont.
Trudy & John Kloet — Jarvis, Ont.
Wilma & Ralph Karsten — Jarvis, Ont.
26 grandchildren, 25 great-grandchildren.
Correspondence address: H. Prinzen, R.R.#1, Jarvis, ON N0A 1J0

Accommodations

Looking for persons to share house in Mississauga area. Please call Tony at (416) 828-0461 (residence) or (416) 566-9200 (at work).

Mature female student going to University of Victoria, Sept., 1990, looking for either inexpensive suite or room and board with non-smoking family. Please write: Pauline Mellegers, #2-311 Cedar St., Nelson, BC V1L 2C1 or phone 352-9860, soon!

Seeking female, non-smoking roommate to share house in downtown Toronto. Includes balcony, laundry room, fireplace, four bedrooms, two bathrooms. TTC accessible. Please call Trish, Trudi or Renee evenings 653-9785. Available May 1, 1990.

Accommodations

Summer students or full-time working girls wanted to share accommodation in a house on Limeridge Rd. W. near West Fifth St., in Hamilton starting May 1st or June 1st, 1990. Also wanted full-time students or working girls starting September 1st, 1990. Please contact Sandra at (416) 527-1541 daily and (416) 388-3140 evenings

Employment wanted

Committed Christian gentleman looking for light general maintenance duties in greater St. Catharines, Ont., area. Phone (416) 687-0305.

Summer Job Market

PETERBOROUGH, Ont.: A 20-year-old, first-year Kemptville College student would like to work on a farm for the summer. Can start to work mid-April. Willing to work anywhere in Ontario. I have had experience working on farms during previous summers. Phone (705) 295-6942 and ask for Cathy.

ST. CATHARINES, Ont.: I am a business student looking for summer employment, involving accounting, bookkeeping, computers, or mathematics, anywhere in Ontario. I am available for work from April 23 to Sept. 1. If you are interested, please contact Angela at (416) 688-6741.

WASHAGO, Ont.: Hi, my name is Chris. I'm 15 years old and need a summer job. Make a great farmer's helper, willing to live in. Please call me at 1 (705) 689-6234.

Help Wanted

SOCIAL SERVICE WORK — Mutual Support Systems, a network of rural group homes in the Niagara Peninsula for children experiencing emotional and behavioural difficulties invites applications for the position of **Child Care Worker.** The responsibilities of this live-in position include: involvement in the educational programming of the residents, scheduling daily routines, as well as planning special events, all in a family setting. In-service training provides an excellent opportunity for personal growth and skill development at role modelling, positive relationships and facilitating the residents' successes. Position includes salary and benefits package. Please submit resume to: **Personnel Manager, Mutual Support Systems, R.R.#1, Perry Rd., Wellandport, ON L0R 2J0. (416) 899-2311.**

Personal

Nova Scotia house exchange desired by family of five (three children — 11, 13 and 16 [girls]) for approximately 10 days during the last two weeks of July (23rd to Aug. 2). We live in South-western Ontario in a quiet rural area in a medium-sized modern house, 2½ hours from Toronto and within two miles of the nicest beach in Ontario. Anyone interested in this (we've done it before and it works great!), please write: Calvinist Contact, File #2537, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1.

Teachers

AGASSIZ, B.C.: Agassiz Christian School invites applications for the 1990/91 school year for the following positions: one **primary** position (**Grade 1/2**), one part-time position (85 per cent: 50 per cent **Kindergarten** and 35 per cent **administration relief, including French**). Applicants with French/music will be given preference. Interested applicants please send resume and/or inquiries to: Mr. Rick Esselink, Principal, Agassiz Christian School, Box 323, Agassiz, BC V0M 1A0. Tel. (604) 796-9310 (school) or (604) 796-3209 (home).

AYLMER, Ont.: Immanuel Christian School invites applications for a definite opening at the junior level and a possible opening at the intermediate level. Preference will be given to those who possess the ability to teach Phys. Ed or French. Send letter of application and resume to: Andy VanderPloeg, Principal, Immanuel Christian School, 75 Caverly Rd., Aylmer, ON N5H 2P6 or call (519) 773-8476 (school) or (519) 773-5009 (home).

BARRIE, Ont.: Timothy Christian School invites applications for possible vacancies for **junior, intermediate** or **Kindergarten** levels. Please send resume and references to the school c/o H.K. Bergsma, Principal, 49 Ferris Lane, Barrie, ON L4M 2Y1. Phone: (705) 726-6621 (school) or (705) 721-4168 (home).

BRAMPTON, Ont.: John Knox Christian School invites applications for **primary/junior** positions beginning September 1990. Please send resume and/or inquiries to: Mr. I. Witteveen, John Knox Christian School, 82 McLaughlin Rd. S., Brampton, ON L6Y 2C7. Tel. (416) 451-3236.

Teachers

BRANDON, Man.: Christian Heritage School, Brandon, Man., invites applications from teachers for **upper elementary** and **junior high** positions. French would be an asset. Send resume with philosophy of education to Christian Heritage School, Box 1242, Brandon, MB R7A 6K4

BURLINGTON, Ont.: Trinity Christian School, an inter-denominational elementary school, has definite openings in **Grade 2** and **Grade 7** for the 1990/91 school year. Interested applicants, please send resume or make inquiries to: Mr. Henry Zondervan, Principal, Trinity Chr. School, 650 Walkers Line, Burlington, ON L7N 2E7. Phone: (416) 634-3052.

CLINTON, Ont.: Clinton and District Christian School is in need of a teacher starting September 1990. Grade level can be discussed. Please send application and resume to the principal, Mr. R. Schuurman, c/o Clinton and District Christian School, P.O. Box 658, Clinton, ON N0M 1L0. School (519) 482-7851, home (519) 482-7088.

COBOURG, Ont.: Northumberland Christian School has possible openings in the **primary** and **junior** grades (Grades 1-6). Consider joining our team in a scenic setting with a unique building. Send applications to: Northumberland Christian School, Henry Lise, Principal, R.R.#5, Cobourg, ON K9A 4J8. Or phone (416) 372-8766.

DRAYTON, Ont.: Calvin Christian School, due to growth, requires a teacher for the **Grade 6/7** combination for the 1990/91 school year. Strength in Art, Phys. Ed. and/or Music will be regarded as an asset. The ability to teach **French** is a requirement. Applications are also invited for a definite opening for a **Kindergarten** teacher. A profile of the school is available upon request. Please send your letter of application with resume and references to: Mr. A.J. Vanderstoel, Principal, Box 141, 35 High St., Drayton, ON N0G 1P0. Tel. (519) 638-2935 (school) or (519) 638-3606 (home).

DUNCAN, B.C.: Duncan Christian School invites applications for possible vacancies at the **elementary intermediate level** and at the **junior secondary level** in **Math** and **Science,** commencing September 1990. Please send letter of application and resume to: Mrs. J.M. Spyksma, P.O. Box 844, Duncan, BC V9L 3Y2 or phone (604) 746-5341.

GEORGETOWN, Ont.: Georgetown District Christian School in the beautiful Halton Hills in Southern Ontario has possible openings in the **junior** division. Experience in Music, French or Physical Education will be given preference. Send inquiries and resumes to: Georgetown District Christian School, c/o John Tamming, Principal, R.R.#1, Georgetown, ON L7G 4S4. Phone: (416) 877-4221.

GUELPH, Ont.: John Calvin Christian School situated in a beautiful university setting invites applications for full-time openings at the **junior** and **intermediate** levels as well as part-time openings in **Special Ed.** (50%) and **Grade 8 principal's relief** (50%). Consider becoming part of our growing Christian community. Send inquiries and/or applications to: Jake Vriend, c/o John Calvin Christian School, 290 Water St., Guelph, ON N1G 1B8. Or call (519) 824-8860 (school) or (519) 836-6507 (home).

Teachers

HOLLAND MARSH, Ont.: Holland Marsh District Christian School has a definite opening in **Grade 1** and possible openings in the **senior grades.** Do you have gifts of Music, French and/or Phys. Ed. which you could share with us? If led to apply, please direct letters to: Mrs. C. Bootsma, Principal, Holland Marsh District Christian School, R.R.#2, Newmarket, ON L3Y 4V9. Phone (416) 775-3701.

JARVIS, Ont.: Jarvis District Christian School invites applications for possible full-time openings at the **Kindergarten** and **Grade 2** levels, effective Sept. 1990. Definite part-time **remedial** position (+ or - 60%) is also available. We anticipate an enrolment of 250 pupils in our 10-classroom school. If you are interested in becoming part of an enthusiastic friendly staff and supportive community, please send your letter of application, resume and related material to: Garry Glasbergen, Principal, Jarvis District Christian School, R.R.#1, Jarvis, ON N0A 1J0. Phone: (519) 587-4444 (school), (519) 587-5374 (home).

KITCHENER, Ont.: Laurentian Hills Christian School invites applications to fill possible vacancies at the **primary** or **intermediate** level for the 1990-91 school year. Please forward application to: Luke Janssen, Principal, c/o Laurentian Hill Christian School, Laurentian Dr., Kitchener, ON N2E 1C1. Phone: (519) 576-6700.

LACOMBE, Alta.: Central Alberta Christian High School, serving the communities of Lacombe, Red Deer, Ponoka, Rimbey, and Rocky Mountain House, requires additional Christian teachers for any combination of the following areas beginning in 1990-1991: **Social Studies, English, French, Math, Science, and Religious Studies.** Experienced individuals with energy, a willingness to grow professionally with a new school, and also work with extra-curricular activities, are encouraged to apply to: Central Alberta Christian High School, Lacombe, AB T0C 1S0, Attention: Jack Vanden Pol. School phone: (403) 782-4535.

LEDUC, Alta.: Covenant Christian School invites applications for positions in **Grade 2, Grade 6** and all subjects in the **junior high grades** for the 1990-91 school year. Send resumes to: Lloyd DenBoer, Principal, Covenant Christian School, Box 3827, Leduc, AB T9E 6M7. Tel.: (403) 986-8353.

LUCKNOW, Ont.: Lucknow and District Christian School is seeking applications for a possible part-time teaching position and a possible **primary** teaching position. Please send all resumes to: Lucknow District Christian School, Box 550, Lucknow, ON N0G 2H0 or phone (519) 528-2016.

METCALFE, Ont.: Community Christian School (Metcalfe, Ont.) expects an opening for a half-time **French** and half-time **primary** teacher. Beth Ripmeester, Principal, Box 540, Metcalfe, ON K0A 2P0. Tel. (613) 821-3669.

NEERLANDIA, Alta.: Neerlandia School invites applications for the 1990-91 school year for one full-time position with 70% duties in **Special Education** for Grades 1-6, and 30% in regular classroom instruction in upper elementary. Please forward applications or inquiries to: John Piers, Principal, Neerlandia School, Neerlandia, AB T0G 1R0. Ph.: (403) 674-5581 (school), 674-4308 (home).

Classified

Teachers

ORANGEVILLE, Ont.: Orangeville Christian School requires two teachers for the 1990-91 school year. One is a **Grade 3/4** position and the other is for **Grade 5/6** or **7/8.** We are seeking qualified, enthusiastic teachers with expertise in French, Music or P.E. For application forms or other information, please contact the principal, Mr. A. Bakker at Orangeville Christian School, P.O. Box 176, Orangeville, ON L9W 2Z6 or phone (519) 954-3381.

ORILLIA, Ont.: Orillia Christian School, a non-denominational school of 150 students in K-8, invites applications for several teaching positions for the 1990/91 school year. A full-time position at the **junior** level, a half-time position at the **intermediate** level and a possible full-time opening in the **primary** division. Abilities to teach phys ed and/or French are an asset. Address all applications and inquiries to: Mr. G. Kamphuis, Principal, Box 862, Orillia, ON L3V 1G6 or phone (705) 326-0532.

OTTAWA, Ont.: Redeemer Christian High School invites applications from suitably qualified teachers for Sept. 1990 for possible openings in **Physical Education, Science, History** and **French.** Send application and resume to: Derek Maggs, Principal, Redeemer Christian High School, 900 Merivale Rd., Ottawa, ON K1Z 5Z8

PORT PERRY, Ont.: Scugog Christian School invites applications for a **Grade 1/2** teaching position and a **Grade 5/6** teaching position for the 1990/91 school year. Address all applications and inquiries to: Education Committee Secretary, Edith Kamminga, Box 3143, Prince Albert, ON L9L 1C1. Phone (416) 985-2538.

ROCKY MTN. HOUSE, Alta.: Rocky Christian School requires more **primary teachers** also a possible **Grade 5** opening due to expansion. Please send your résume and statement of faith to Evert Vroon, Principal, 5204-54 Ave., Rocky Mtn. House, AB T0M 1T3

REGINA, Sask: Regina Christian School, an interdenominational school with Grades K-8, requires a **teaching principal** for the 1990-91 school year. We are looking for someone with leadership and administrative capabilities who is interested in the challenge of promoting an integrated approach to Christian education in the community. Please send application with resume and references to: Larry Borowko, Chairman/RCSA, P.O. Box 4453, Regina, SK S4P 3W7

STRATHROY, Ont.: John Calvin Christian School will have a full-time position available for the 1990-91 school year at the **junior** and **intermediate** level. If you are interested in joining an exciting staff and school community in the heart of Southwestern Ontario, please send your resume to: Mr. Henry Wiersema, Principal, c/o John Calvin Christian School, 48 York St., Strathroy, ON N7G 2E3. Phone (519) 289-5562 (home) or (519) 245-1934 (school).

ST. THOMAS, Ont.: Ebenezer Christian School invites applications for an opening in the **primary** grades effective September 1990. Please address inquiries to: T. De Koter, Principal, Ebenezer Christian School, 77 Fairview Ave., St. Thomas, ON N5R 4X7. Phone (519) 633-0690.

Teachers

TERRACE, B.C.: Centennial Christian School invites applications from teachers for openings for Sept. 1990. In **Primary — Kindergarten, Grade 2,** and in **Intermediate — Grades 4, 5.** Centennial Christian School is situated in the beautiful Skeena Valley and offers many dynamic opportunities for teachers. Send application, resume, and references to: Mr. Frank Voogd, Principal, Centennial Christian School, 3608 Sparks St., Terrace, BC V8G 2V6.

THUNDER BAY, Ont.: Thunder Bay Christian School invites applications for a full-time **Kindergarten** teacher for Sept. 1990. Send resume to: Richard Poortinga, Principal, R.R.#2, Arthur St. W., Thunder Bay, ON P7C 4V1

TORONTO, Ont.: Toronto Central Christian School may have an opening in the **primary grades** for the 1990/91 school year. Applicants interested in teaching in a vibrant Christian school, please forward resume to: Jack Couperus, Principal, Toronto Central Chr. School, 55 Salisbury Ave., Toronto, ON M4X 1C5 or call (416) 968-2036.

Real Estate

Dairy farm

100 acres, complete with cows, quota and all equipment. Freestall and double three milking parlour; 25 minutes south of Hamilton. Five-bedroom house and barns in good shape. Priced right. Sale due to ill health. Call Frank Bucsis (sales rep.) at Keith Miller and Assoc. Realty Ltd., Realtors (416) 774-7624 or res.: (416) 774-6284.

Teachers

VERNON, B.C.: Vernon Christian School located in the beautiful Okanagan Valley of British Columbia expects an opening in the **Grade 5/6** teaching position. This position also will involve some teaching in any *one* of the following areas: Grade 7/8 Math, Intermediate French or Grade K-8 Music. Please send letters of application to: Elco Vandergrift, R.R.#3, Site 19A, Comp. 4, Vernon, BC V1T 6L6. Phone (604) 545-7345.

WILLIAMSBURG, Ont.: Since one of our present primary teachers is leaving us to serve the Lord teaching in China, we have an opening for a teacher for a combined **Grade 1 & 2** class for the year 1990/91. Who is willing to join our staff of 10 teachers in a 7-room rural school with a gym? Please contact the principal of Timothy Christian School, Williamsburg, ON K0C 2H0. Phone (613) 535-2687 (school) or 535-2152 (home).

WOODSTOCK, Ont.: John Knox Christian School. We will have openings in the **primary** and **junior** divisions for the 1990/91 school year. Please direct your application and resume to: Mr. R. VanderPloeg, Principal, John Knox Christian School, 800 Juliana Dr., P.O. Box 243, Woodstock, ON N4S 7W8. Phone (519) 539-1492 (school) or (519) 539-2117 (home).

See church news on page 19.

Teachers

Teachers

Stouffville Christian School

is presently accepting applications for the position of

Principal/Administrator

beginning the 1990/1991 school year.

Applicants are asked to submit resume to:

Chairman Education Committee
c/o Rev. E. Grigg
R.R.#1, Mount Albert, ON L0G 1M0
Tel. (416) 473-3783

Association for Christian Education of St. Catharines

operating Calvin Memorial Christian School, Grades K-8 and Beacon Christian High School, Grades 9-12 (OAC), is inviting applications for teachers to join our dynamic instructional team.

Openings

- Primary level (Grades 1-3)
- Junior level (Grades 4-6)
- Intermediate level (Grades 7 & 8)
- A full-time opening composed of 50 per cent time in classroom teaching and 50 per cent time to develop and teach the enrichment/gifted program.

Send applications or inquiries to:

Jim Vreugdenhil, Principal
Calvin Memorial Christian School
300 Scott St., St. Catharines, ON L2N 1J3
Phone (416) 937-6302

Openings

- English (some drama experience is helpful)
- Science (especially biology)

Send applications or inquiries to:

Peter VanHuizen, Principal
Beacon Christian High School
2 O'Malley Dr., St. Catharines, ON L2N 6N7
Phone (416) 937-7411

Teachers

Teachers

Woodland Christian High School

invites applications for persons to fill two possible positions. One position definitely requires qualifications for **Senior Math,** the other position could be quite flexible covering **sciences, social sciences and/or humanities.**

Reply in writing, including some statement of your view of the relationship of Christianity and education. W.C.H.S. is a non-denominational Christian secondary school in the mainline Protestant tradition, serving Kitchener, Waterloo, Guelph, Cambridge and surrounding area.

Woodland Christian High School
R.R.#1, Breslau, ON N0B 1M0
Tel. (519) 648-2114

Durham Christian High School

has teaching positions available in

Science and **English**

commencing Sept. 1, 1990.

Interested applicants please send resume to:

Ren Siebenga, Principal
Durham Christian High School
R.R.#1, Bowmanville, ON L1C 3K2
Tel. (416) 623-5940 (school) or (416) 623-3487 (home)

Smithville District Christian High School

invites applications for the following teaching positions:

- **Combination Math/Science & Phys. Ed.**
- **Possible position in Mathematics**

Please direct questions, application letters, resumes and letters of reference to:

Mr. M.B. Stroobosscher, Principal
Smithville District Christian High School
R.R.#1, Reg. Rd. 14, Smithville, ON L0R 2A0
Phone: (416) 957-3255

LONDON, ONTARIO

London District Christian Secondary School

has a position in

English

and possible positions in the areas of

Art, Bible, English, Music and Math or Science

for the 1990-91 school year. Some training in special education would be an asset. Please send a letter of application, personal statement of faith and resume to:

Mr. H. Kooy
c/o London District Christian Secondary School
24 Braesyde Ave., London, ON N5W 1V3
Phone (519) 455-4360 (school)

London Parental Christian School

invites applications for teaching position at the

Grade 7 & 8 level

as well as for a *possible* opening at the

primary level.

Please send your application and resume to:

Mr. Herb Goodhoofd
London Parental Christian School
202 Clarke Rd., London, ON N5W 5E4
Phone: (519) 455-0360 or (519) 434-7284

NOTE: Interviews will be held on April 7.

Classified/Events

Real Estate

ADA REALTY LTD.
6012 Ada Blvd.
Edmonton, AB
T5W 4N9
(403) 471-1814
Sid Vandermeulen

Contact us first when you think of moving to Edmonton and district.
Het vertrouwde adres.

Travel

SOVIET UNION

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SEE MOSCOW, LENINGRAD, KIEV, TALLIN, AND RIGA

AMSTERDAM STOPOVER AVAILABLE. CALL US FOR DETAILS

TT ROOS TRAVEL AGENCY

232 GUELPH STREET, GEORGETOWN
101 MAIN STREET NORTH, BRAMPTON
416 873-2000 or 453-7667

Miscellaneous

Calvinist Contact

I want to subscribe to *Calvinist Contact*.

Here is my cheque for $32.50 for one year (47 issues)

Please start my subscription today.

Name_____

Address_____

_____

City_____

Prov./State_____

Code_____

Send to:

Calvinist Contact

261 Martindale Road
Unit 4
St. Catharines, ON
L2W 1A1

Real Estate

→ FARMS FOR SALE ←

60 sow farrow to finish on **50 acres between Woodstock and Norwich, Ont.** Can be taken over as going concern. Selling breeding stock, minimal disease herd. Feed storage and milling liquid storage. Most buildings since 1987; 2 houses. $90,000 + F.C.C. @ 8 1/8%. Exclusive.

98 acres: 2 finished barns 450 hd. each on liquid, milling equipment. Three-bedroom home between **Harriston & Clifford.** Move-in condition. Attractive price. Exclusive.

139 acres near Glanworth: High-producing land systematically tiled 180 sow farrow-finish operation, pure bred herd, selling breeding stock, health status excellent. All slatted flooring. Mechanized feeding, stock included. Three-bedroom upgraded home, paved road just south of London. Exclusive.

Moving to Kitchener-Waterloo? Call me; 3 bedroom in Kitchener; $119,000.00

Call Wayne Vanden Hazel, Associate Broker
Representing P.E. Olsen Realty, Waterloo, Ont.
Bus.: (519) 884-3060; Res.: (519) 638-2367

Help Wanted

Smithville District Christian High School

invites applications for the following

Secretarial Position

The applicant should be knowledgeable in secretarial skills, basic bookkeeping, Word Perfect and be prepared to learn other computer programs used in the office. Previous experience in a high school office a definite asset. Applicant should be able to begin June 1st.

Please direct questions, application letters, resumes and letters of reference by **April 18, 1990** to:

Mr. M.B. Stroobosscher, Principal
Smithville District Christian High School
R.R.#1, Regional Rd. #14, Smithville, ON L0R 2A0
Telephone: (416) 957-3255

Landscape Construction

Small firm in Ancaster, Ont., offers position to dependable individual; requires driver's licence; room and board possibly available.

Call: (416) 648-4511

Youth Ministry Opportunity

Join the excitement and growth at
First Christian Reformed Church in London, Ont.!

We've just decided to add a specialized Youth Ministry to our leadership team, and we're looking for someone who will catch our vision and share our devotion in loving, leading and laughing with the younger members of our congregation. Send for a job description and specifics or send your resume to:

FIRST CHRISTIAN REFORMED CHURCH
507 Talbot St., London, ON N6A 2S5
or call (519) 432-7997
during office hours for more information

The Institute for Christian Studies

invites applications for a vacancy in

History of Philosophy

This position involves teaching and research at the master's and doctoral levels, and supervision of master's and doctoral candidates. The successful candidate must assent to the Institute's statement of Object and Purposes, and Educational Creed. A Ph.D. is required. Send letter of application, curriculum vitae, and names of references to:

Dr. Harry Fernhout, President
Institute for Christian Studies
229 College St., Toronto, ON M5T 1R4

In accordance with Canadian immigration regulations, priority will be given to Canadian citizens and permanent residents.

Help Wanted

Positions available at

REDEEMER COLLEGE

► Part-time Cook

The successful applicant will have previous catering and cooking experience with mass food preparation. Preference will be given to applicants with a professional designation. This is a casual part-time position and some evening and weekend work is required (Sundays excluded).

► Cafeteria Captain

This is a regular part-time, hourly-rated position, with a minimum of 25.5 hours weekly. Ability to work flexible hours is required. This is a supervisory position which requires good interpersonal skills, and a knowledge of food preparation and display for cafeteria line and catered events.

Applications must be submitted to:
Personnel Director, Redeemer College
Ancaster, ON L9G 3N6

For Rent

Goedkoop auto huren in Holland

per week

	700 km vrij	meer km
Daih. Cuore	Fl. 150,-	0,21
Opel Corsa	Fl. 150,-	0,21
Daih. Charade	Fl. 180,-	0,25
Daih. Charade Aut.	Fl. 210,-	0,25
VW Golf	Fl. 210,-	0,25
VW Golf diesel	Fl. 230,-	0,25
VW Passat diesel	Fl. 260,-	0,30
Opel Omega diesel	Fl. 365,-	0,35

Prijzen zijn excl. 18,5% belasting en excl. brandstof

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Haven Oost 18
7731 GT Ommen, Holland
Telefoon: 00 31 52911960
Faxnr: 00 31 52911927

Events

The Achill and Georgetown Choral Societies
directed by A. Dale Wood
present their

Spring Concerts
"SOUNDS FOR HOLLAND"

April 8 Georgetown District High School, Georgetown
April 20 Holland Christian Homes, Brampton
April 21 Knox Presbyterian Church, Alliston
April 22 Westminster United Church, Orangeville

Tickets available at the door.
All concerts will start at 8:00 p.m.

Come join us at the

Hamilton Young Adults Spring Rally 1990
May 4, 5 & 6

Tongues of Fire

MAIN SPEAKER: REV. F. HESLINGA

Place:
Fri., May 4, 8:00 p.m.: M.M. Robinson Highschool, Burlington
Sat., May 5, 8:30 a.m.: Faith CRC, Burlington
Sun., May 6, 11:30 a.m.: First Hamilton CRC, Hamilton
Cost of $45.00 includes workshops, meals and lodging if required.

Register **before April 10,** by sending cheque with your name, address and phone number payable to:

HAMILTON YOUNG ADULTS
c/o Audrey Roorda
101 Lorraine Dr., Cambridge, ON N1R 6P3
or phone (519) 623-9294 for more information

Events

Vacations

LANG'S RESORT
Cottages and campgrounds
RICE LAKE

Like fishing the big ones? Fully-equipped large (newly-renovated) housekeeping cottages — colour TV, sandy bathing area, rec. hall, new boats and motors, store, live bait, fishing lic., campsites available for weekend, week, or season. Like a clean quiet resort. It's all here at the family place.
Before you book your '90 vacation, take a drive and see our new look. Only 83 miles from Toronto. Write or phone for brochure:
Lang's Resort
R.R.#3, Box C, Roseneath, ON
K0K 2X0
Phone: (416) 352-2308

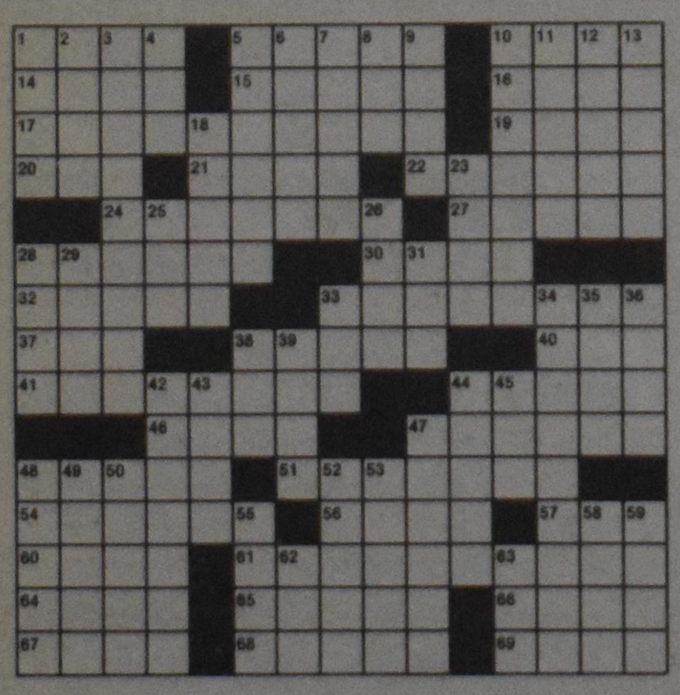
Christian Stewardship Services
is pleased to announce that
Adriana Pierik
has joined its staff as
STEWARDSHIP OFFICER.

Before joining CSS, Adriana's background included many years of work in the medical field and more recently she held the position of Director of Development of The Institute for Christian Studies.
Adriana is married to Rev. Derk Pierik, campus chaplain at the University of Toronto. She has four grown children and five grandchildren.
We welcome Adriana to our organization and hope that her work will enable CSS to increase its service to the Christian community by promoting the principles of Christian Stewardship.

Christian Stewardship Services
455 Spadina Ave., No. 210, Toronto, ON M5S 2G8
Phone: (416) 598-2181

Weekly Crossword

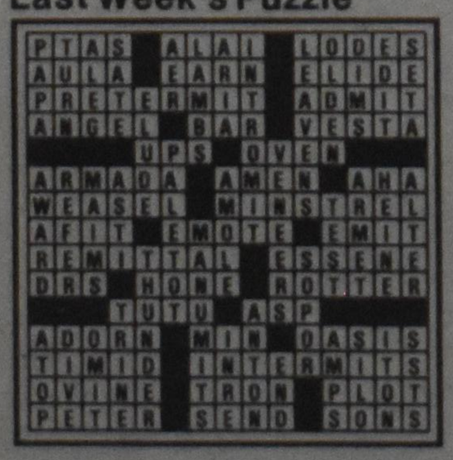
by Diane C. Baldwin



ACROSS
1 Sow's supper
5 Antipodal
10 Red letters
14 Package sealer
15 Battery terminal
16 — contendere
17 FL marshland
19 Rhea cousin: var.
20 Norm
21 "What is —?" (Byron)
22 London's river
24 Counteractive
27 Ridge
28 Had compassion
30 Dummy
32 Archangel
33 Curse
37 Call from Elsie
38 Acting award
40 Recent
41 Furnish critical comments
44 Consumed
46 Quote
47 Proofreader's marks
48 Portable chair of a kind
51 Boss
54 Not concerned with ethics
56 Vend
57 Certain turkey
60 Singer Tennille
61 Quicken
64 Collar type
65 Electron tube
66 River real estate
67 Vaccines
68 Faun
69 Adam's grandson

DOWN
1 Procedure part
2 Etna product
3 Functioning
4 For each
5 Cloyed
6 Walking — (elated)
7 Mineral veins
8 Fruit drink
9 Remainder
10 Dig up
11 Fr. river
12 Weather word
13 Incite
18 Mallet
23 Cease
25 Stamping device
26 Ms Ferber
28 Mountain lion
29 Mangle
31 Punt blade
33 Pilot pro
34 Consider
35 Abut
36 Grain beards
38 Cereal morsel
39 Stanch
42 Sweet potato
43 Singing Turner
44 Golf score
45 Exist
47 Visitor
48 Gluts
49 Ham it up
50 Contribution maker
52 Tie
53 Impecunious
55 Fellows
58 Preminger
59 Army fare
62 Govt. agcy.
63 "Norma —"

Last Week's Puzzle



Calendar of Events

Mar. 31 J.J. Variety show "Love." Entertainment for Christians at 8:30 a.m., on CHEX TV, channel 12 (also on cable).

Mar. 31 Redeemer College music major, Carolyn Stronks, in recital (piano and flute) at 8 p.m. Redeemer College, **Ancaster,** Ont.

Mar. 31 Spring meet of Christian Rainbows, 10:30-2:30 p.m., at 384 Arthur St., **Elmira,** Ont. Workshop led by Mrs. Nancy Smail, $8.00 registration. For info. call (416) 637-9151 (daytime).

Mar. 31 Organ recital by Andre Knevel at 8 p.m., Central Presbyt. Church, Charlton & Hess, **Hamilton,** Ont.

Mar. 31 Calvin College Capella in concert at Covenant CRC, **St. Catharines,** Ont., 8 p.m.

Apr. 3-4 RCBPO Sixth Annual Convention, **Niagara Falls,** Ont. Speakers: Dr. Harold Lindsell and Dr. John Redekop. For info. call (416) 524-1203.

Apr. 5-7 The tragedy/comedy, Henry IV, by Luigi Pirandello, will be presented by the Redeemer College Theatre Arts department. For tickets and info. call (416) 648-2131.

Apr. 6 Organ recital by John W. Vandertuin, 8 p.m., Trinity Lutheran, **Ayton,** Ont.

Apr. 6 Fryske Joun! Om 8 ure sille wy an Fryske joun halde yn de Christelike Skoalle, hoek fan Exmouth & Pontiac, **Sarnia,** Ont.

Apr. 6 CCM meeting at 8 p.m., CRC, **Listowel,** Ont. Speaker: Rev. Warren Lammers on: "Do we believe in miracles?" For info. call (519) 523-4325.

Apr. 6 Exhibition of art by George Langbroek at the Hennepin Gallery, Welland Campus, Niagara College, **Welland,** Ont. Reception at 8 p.m.

Apr. 6 Organ dedication recital with guest organist Jan Overduin. At 8 p.m., Free Reformed Church, Gregory Dr. E., **Chatham,** Ont. The "Laudate Dominum Choir" will participate.

Apr. 7 Easter concert by the "Canadian Orpheus Male Choir" at 8 p.m., St. Mary's Catholic Church, **Brampton,** Ont. For tickets call (416) 459-8439.

Apr. 7 Organ recital by Andre Knevel with hymn sing and improvisations. At 8 p.m., Centennial United Church, 858 Dundas, **London,** Ont.

Apr. 7 All-day conference on alcoholism, sponsored by Salem and Family Outreach-Ontario. Speaker: Dr. Richard Grevengoed. Starts 9:00 a.m., Redeemer College, **Ancaster,** Ont. For info. and registration call Jane de Haan (416) 679-6490.

Apr. 7 First "Blue Water Region Holy Spirit Conference." At Missionary Church, **Sarnia,** Ont. For info. call (416) 890-3222.

Apr. 8-22 "Sound for Holland" spring concerts by "The Achill and Georgetown Choral Societies," directed by A. Dale Wood. **Apr. 8:** Georgetown District High School, **Georgetown,** Ont.; **Apr. 20:** Holland Chr. Homes, **Brampton,** Ont.; **Apr. 21:** Knox. Presb. Church, **Alliston,** Ont.; **Apr. 22:** Westminster United Church, **Orangeville,** Ont. All concerts start at 8 p.m.

Apr. 13 "Kom nu met zang." A song service in the Dutch language with a meditation by Rev. P. Van Egmond. Collection: "Zingend Geloven." At 8 p.m., CRC, **Ancaster,** Ont.

Apr. 13 Easter concert by the Brampton Chr. Choral Society "Praise the Lord" at 8 p.m., Second CRC, **Brampton,** Ont. Organist: Willem van Suijdam. Director: Mr. W. Hoekstra.

Apr. 13 Choral concert by the "Laudate Dominum Choir" presenting J. Stainer's "The Crucifixion." At 8 p.m., Christ Anglican Church, Wellington St., **Chatham,** Ont.

Apr. 13 "He lives!" — an Easter celebration of praise with Heather Kikkert, Anne Vyn, Ernst Termorshuizen, children's choir and more. At 7:30 p.m., Mountainview CRC, **Grimsby,** Ont.

Apr. 13 "Passion Concert," a Stained Glass Concert with Boris Brott and the Amadeus Orchestra, featuring organist Christiaan Teeuwsen and the Redeemer College Choir. At 8 p.m., at Redeemer College, **Ancaster,** Ont. Pre-concert lecture at 7 p.m. For tickets call (416) 648-2131.

Apr. 13 Organ recital by Andre Knevel, 8 p.m., Riverside CRC, **Wellandport,** Ont.

Apr. 20 Concert by Jan Overduin, organ, and Eric Schultz, trumpeter, at 8 p.m., Strathroy United Church, **Strathroy,** Ont.

KOM NU MET ZANG

Nu in het zesde jaar, deze zangdienst wordt dit jaar gehouden in de **Ancaster CRC** op **13 april om half acht 's avonds.**

Meditatie door Ds. P. Van Egmond

Kollekte voor "Zingend Geloven."

*** KOFFIE EN THEE NA DE DIENST ***

The Committee of Concerned Members of the Christian Reformed Church Classis Huron
invites you to hear
REV. WARREN LAMMERS
speaking on
"Do We Believe in Miracles"
Listowel CRC
April 6, 1990, 8:00 p.m.
—— Everyone is welcome ——

Church news

Christian Reformed Church

Calls declined
— to First, Abbotsford, B.C. and Immanuel, Brampton, Ont., Rev. Bert Slofstra of Georgetown, Ont.

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► "CRESCENDO,"	St. Thomas;	dir. Jack Dykstra
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► "THE CHORALIERS,"	Brampton;	dir. Gerry Numan
► "COLLEGIUM MUSICUM,"	St. Catharines	dir. Gerzinus Hoekstra
► "EXULTATE DEO,"	Burlington	dir. John Pyper
► "THE AMBASSADORS,"	Hamilton	dir. Harold de Haan

SATURDAY, APRIL 21, 1990; 7:30 P.M., REDEEMER COLLEGE

Tickets: $8.00 each from chorus members or at the door, if available.

For info. contact: Hank Hultink (416) 679-6017

Books

Robert VanderVennen, book review editor

Current events

Through the Russian countryside

Ordinary Russians, by Barry Broadfoot. Toronto: McClelland and Stewart, 1989. Hardcover, 253 pp., $24.95. Reviewed by Helen Tangelder, Winchester, Ont.

When I read the title of this book I thought immediately of the headline news. Foreign words like *glasnost* and *perestroika* have become as familiar to us as the words "democracy" and "freedom." We hear official statements coming from the Kremlin, read the Tass reports and watch TV reporters from Moscow and Kiev. In contrast, what are the ordinary folk saying about their country?

Barry Broadfoot undertook a trek of the vast Soviet countryside, interviewing numerous Soviets on how they live and struggle with everyday life, how they cope with food shortages and poor, inefficient utilities. The trip was an eye-opener for the author. I found his selection of accounts and experiences fascinating.

Had communism and socialism completely controlled the minds and lives of the people? Was the human spirit completely subject to rules and dictates from the Kremlin?

In story after story, people tell Broadfoot they want the truth. They were fed up with lies and being led down the garden path of promises. One person interviewed said it well: "We want food and more heat and above all, newspapers that tell the truth. Truth is more important than a leg of pork and dumplings. Truth is a warm house with kind friends, when there is a snow storm outside. I long for truth."

The people yearned also for decent food. Broadfoot himself was tired of the usual hamburger topped with egg and the daily tomato-cucumber salad. People queued up in long lines only to come to stores that had empty food shelves. There was not much variation from the daily diet of cabbage and potatoes.

One of the most revealing accounts is Broadfoot's description of a birthday party that he attended. It was in a *dacha,* the Russian version of a country cottage. There was the birthday cake, wine, singing, friends, speeches and toasts, all part of the celebration. Broadfoot describes this cottage as set deep in a birch forest just outside of Moscow. It was very crudely built, the floors were uneven, and it contained only junk furniture. But this shack was its owners' own pride and joy, their own possession, not owned by the state.

Broadfoot didn't remain in Moscow and visit the regular tourist spots. He talked to customers in cafes, passengers on trains, people on the street, and interviews by appointments arranged with the Novosti Press Agency. He travelled up to Tallinn, the Estonian capital city which lies across the waters from Finland. In his travels to Gori, Georgia, Stalin's birthplace, he commented, "It was with a sense of wonder that I left this ghastly marble place, the only Stalin memorial in this nation of 285 million."

Enjoyable reading? It is not very cheerful to read about the slogging and ekeing out of a living, hopelessness and despair. I couldn't help but think of our own wealth and freedom. Yet throughout this book, the people cry out for the truth and have a determined hope for a brighter future. I admire their courage and stamina to have kept going against such great odds.

This book comes at the right time when the media is full of news from Eastern Europe and Moscow. I like Broadfoot's style. It gives the reader a grassroots viewpoint on what Soviet citizens think. This book is indeed worthwhile reading if you really want to know how the Soviets common people think and live.

Recommended to anyone who is vitally interested in the affairs of Eastern Europe and the Soviet Union.

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Friends of God

Wayne Brouwer

Tears

"My tears have been my food day and night, while men say to me all day long, 'Where is your God?'" (Psalm 42:3)

The great radio preacher of a former generation, W.E. Elliott, once attended a piano recital. Alfred Cortot was at the keyboard, brilliant as always. His final selection was Chopin's *B Minor Sonata,* most famous for its "Funeral March." And Cortot's performance was incredible!

After the recital Elliott greeted the musician and told him how much he had enjoyed the music, especially the Chopin piece. Tears flooded Cortot's eyes as he said, "You see, I felt it so much. This week I lost a very dear friend!"

The language of the soul

Tears speak volumes. A young woman I know is going through a divorce. She doesn't know why her husband wants out of their marriage. And generally she's a happy-go-lucky person. She can put up with a lot. She can hide a lot inside, behind a mask of smiles.

But if anyone mentions her husband's name, she cries. And her soul speaks. And no one needs an interpreter. "The deeper the sorrow," says the Talmud, "the less tongue it has." But the more it tells through tears.

Walk a mile with Sorrow

No one really wants to cry. Our society, in fact, observes weeping persons and says that they have "broken down," as if they've lost the essence of their personhood. "Laugh, and the world laughs with you!" wrote Ella Wilcox. But "Weep, and you weep alone." And the world looks on from the distance, wondering if you are odd or neurotic.

The Bible, however, talks in pretty positive ways about sorrow. "It is better to go to a house of mourning than to go to a house of feasting," says the Preacher in Ecclesiastes 7:2. "Sorrow is better than laughter," he adds (7:3). And Emily Dickenson told what he meant in her little poem:

I walked a mile with Pleasure.
She chatted all the way,
But left me none the wiser
For all she had to say.

I walked a mile with Sorrow,
And never a word said she.
But oh, the things I learned from her
When Sorrow walked with me!

Watered for growth

There's something cleansing about tears, more than just washing the dust out of our eyes. Researchers claim that our tears are only straight H_2O when we peel an onion. They carry nothing of our souls with them. But when we cry from the heart, our tears carry with them toxins from our bodies. They actually clean us out and help us start over with life again.

And in a spiritual sense that's even more true. "Tears are often the telescope by which we see far into heaven," said Henry Ward Beecher. And that's what the writer of Psalm 42 found. A weary life, a burdened heart, a tormented soul, and the tears began to trickle. But crying cleansed his vision, and washed away the toxins that made him sick, and watered the seeds of his faith so that they could grow again.

Have you had a good cry lately?

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

FROM COAST TO COAST

BRITISH COLUMBIA
Abbotsford-CFVR . 7:30 am 850
Burns Lake-CFLD . 9:15am 1400
Kitimat-CKTK . . . . 8:30 am 1230
Osoyoos-CKOO . . . 8:30am 1490
Penticton-CKOK 8:30am 800
Port Alberni-CJAV . 10:30 am 1240
Prince George-CIBC 8:30am 94.3
Princeton-CKRP . . . 8:30am 1460
Smithers-CFBV . . . 9:15am 1230
Summerland-CKSP 8:30am 1450
Vancouver-CJVB . . 9:00am 1470
Vernon-CJIB 9:30pm 940

ALBERTA
Brooks-CKBR . . . . 8:00 am 1340
Edmonton-CHQT . . . 7:30am 880
Edson-CJYR 10:00am 970
Ft. McMurray-CJOK 8:30 am 1230
St. Albert-CHMG . . . 7:00 am 1070
Taber-CKTA 8:00am 1570

MANITOBA
Altona-CFAM 9:30am 950
Steinbach-CHSM . . 9:30am 1250
Winnipeg-CKJS 9:15am 810

NEW BRUNSWICK
Fredericton-CFNB . . 6:30am 550
Newcastle-CFAN . . . 9:00am 790
Saint John-CHSJ . . 9:00am 700

PRINCE EDWARD ISLAND
Charlottetown-CFCY 7:00am 630

QUEBEC
Montreal-CFQR(fm) 7:30am 92.5

NOVA SCOTIA
Digby-CKDY . . . . . 6:00 am 1420
Kentville-CKEN 8:30am 1490
Middleton-CKAD . . 8:30am 1350
New Glasgow-CKEC 7:30am 1320
Sydney-CJCB 8:00am 1270
Weymouth-CKDY . 8:30am 103.1
Windsor-CFAB 8:30am 1450

ONTARIO
Ajax-CHOO 9:30am 1390
Atikokan-CFAK . . 10:30am 1240
Burlington-CING(fm) . 7:30pm 107.9
Chatham-CFCO 9:30pm 630
Guelph-CJOY 9:00pm 1460
Hamilton-CHAM 7:30am 820
Kapuskasing-CKAP . 9:00am 580
Kingston-CFMK . . 10:00am 96.3
Newmarket-CKAN . 8:00am 1480
Oshawa-CKAR . . . 8:00 am 1350
Owen Sound-CFOS 10:30am 560
Pembroke-CHRO
(Sat.) 6:30pm 1350
Pembroke-CHRO . 10:00am 1350
Slt. Ste. Marie-CFYN 10:00am 1050
St. Catharines-CKTB 10:00 pm 610
Sarnia-CHOK 7:30am 1070
Stratford-CJCS 8:45am 1240
Windsor-CKLW 9:00am 800
Wingham-CKNX . . 10:30am 920
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THE BACK TO GOD HOUR

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